VERSES OF THE DIVINE SPIRITUAL LIFE

(With Explanation)

By

Paramahansa Veetraga

Swami Dayanand Giri



Published by:

Divine Devotees of Ambala and other places

22

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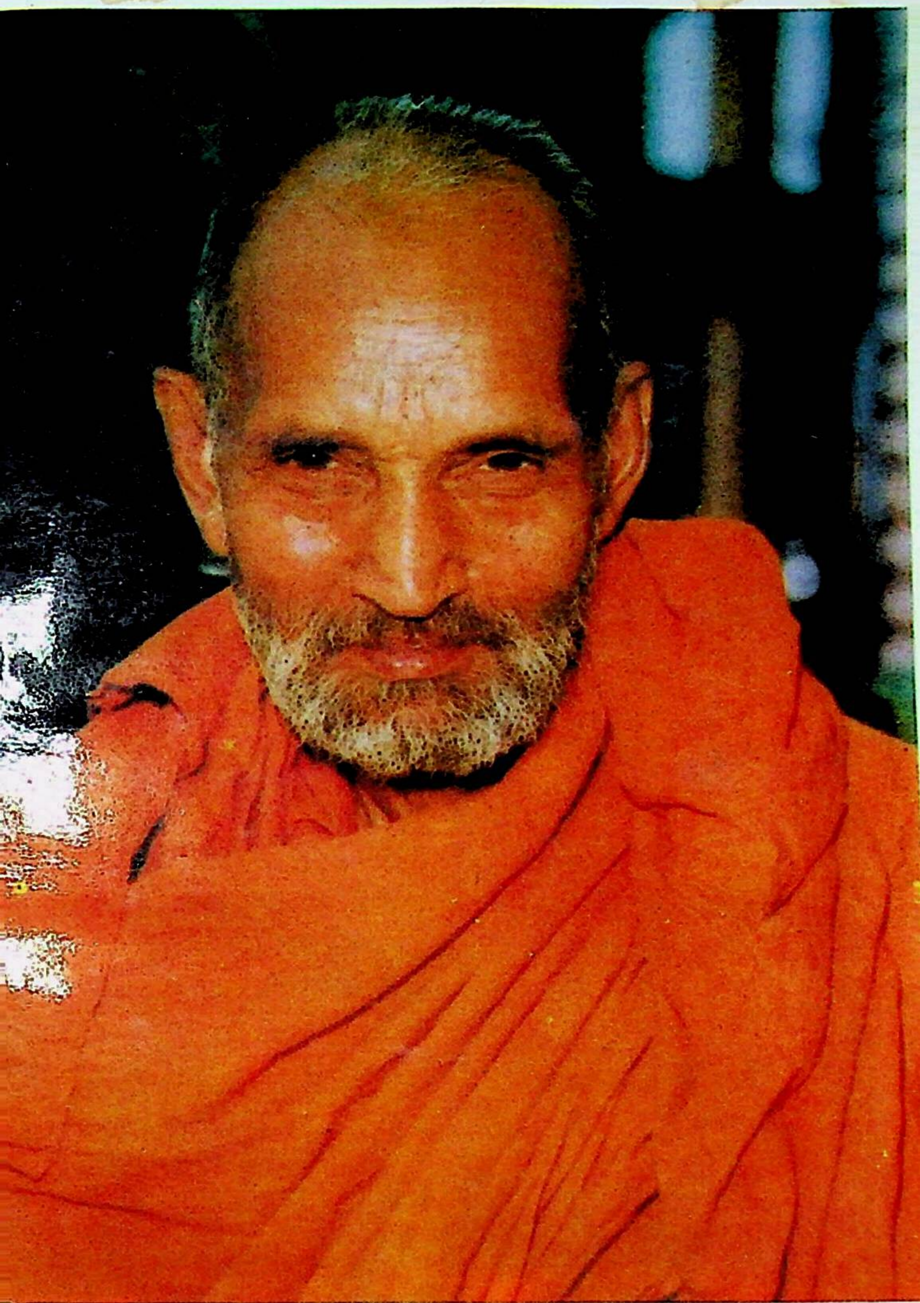
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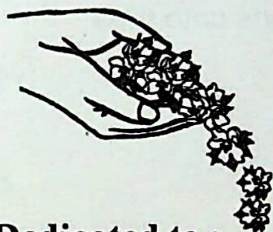
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SWAMI DAYANAND GIRI JI MAHARAJ



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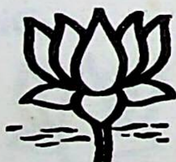
Dedicated to :

Parmahansa Veetraga Reverend Swami Dayanand Giri Ji Maharaj—the satguru who dwells in our hearts.

From :
Divine Devotees



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PUBLISHER'S NOTE

It is a matter of great pleasure and privilege for us to present this book of **'Verses of the Divine Spiritual Life'** to the divine devotees who had been eagerly waiting for the publication of this holy book. In this book reverend Swami ji has expressed his life's exp-eriences as well as his wisdom of spirituality for ultimate peace and path to salvation (Moksha).

The life of an illuminated soul is always refreshing and invigorating. It is the life that inspires life. Swamiji's life and message are richly saturated with God-consciousness, which will be a source of unfailing inspiration and guidance to earnest spiritual seekers.

We express our regrets for the delay in bringing out this holy book, which was unavoidable for obvious reasons.

We express our heartfelt gratitude to Prof. A.S. Mahajan, Head of English Deptt., G.M.N. College, Ambala Cantt, Sh. B.R. Oberoi, Manager (Retd.), IDPL, a Govt. of India Undertaking, Sh. C.L. Puri Correspondent, Hindustan Times, Ambala Cantt and Prof. O.P. Malhotra, Head of English Deptt. (Retd.), S.A. Jain College Ambala City—the blessed souls who extended whole-heartedly their valuable help and assistance in the publication of this book. We are also greately obliged to the divine devotees—Respected Sh. R.C. Sharma Ji, Sh. Ashwani Kakkar and Sh. Rakesh Gupta who took keen interest with great zeal and steadfastness in copying the

text of the sermons from reverend Swami ji's original manuscript.

With all humility and respects we express our gratitude to respected Swami ji Maharaj whose guid-ance and inspiration enabled us to complete the publication of this book which will continue to remain a source of spiritual guidance to its readers. Like Nectar in a pitcher the contents of this book embody the philosophy of spirituality revealed by holy books like 'the Vedas' and all other holy scriptures that show the path to salvation (moksha).

In the end we bow our head before Almighty God Whose invisible Hands came to our help and rescue when ever there came a problem in our way.

Several divine devotees whose names have been given at the end of this holy book have extended their helping hand in donating the amount with open hearts for the publication of this holy book for which we remain grateful to each and every one of them.

We hope this volume will arouse in many readers an interest to follow the path of spirituality for ultimate peace which is the real goal of life.

May a serious perusal of this holy book inspire humanity to take a step forward on its march to truth!- The real—The ultimate truth !

22nd November 2000 **G.C.Garg**

Registrar (Retd.)
Tech. Edu. Haryana, Chandigarh
on behalf of divine devotees of
Ambala & other places

DEDICATION

In this world full of turbulence and turmoil we human beings live a life full of psychological tension caused by problems most of them self created and always yearn for emancipation from the stress and strain of life. Very often we being unaware about the intricacies and basic philosophy of life keep suffering and while gropping in the darkness of ignorance endure the hardships of life like helpless human beings.

In such a situation some sacred souls endowed with-knowledge of subtleties of life on this **earth and beyond** could be the only source and guide to rid human beings of the worries of life.

I deem myself a privileged one to have Darshans of such a Divine Soul in the human form of Swami Dayanand Giri ji, listen to his thoughtful sermons and studying the volumes containing collections of his sermons and spiritual verses in Hindi with-simple explanation which unfold mysteries of life and enlighten the human minds by removing darkness of ignorance.

I express my gratitude to Sh.G.C. Garg a virtuous soul and ardent devotee of Swami ji for associating my humble services with the publication of this book of- 'Verses of the Divine Spiritual Life' written by Swami ji which would serve like "Light House" and "Pole Star" to the wandering human beings on the vast ocean of life by unfolding the mysteries of spiritualism.

My respectful gratitude to Swami ji for leading many ignorant souls on the path of Salvation which is the ultimate aim and truth of life.

C.L. Puri
Press Correspondent
Hindustan Times, Ambala Cantt

PARAMAHANSA SWAMI DAYANAND GIRI

SALUTATIONS AND PROSTRATIONS UNTO THEE

Milk is constituted of milk and water. HANSA, the celestial bird was supposed to be separating the milk from the water. **Paramahansa**, the swami ji is that great saint, who has dissoloved the pairs of opposites—the dwaita and realised the one, the unity, the ADWAITA.

The universe, the world, the objects, the actions, and the thoughts are all a result of the play of the opposites.

Existence-non existence, knowledge-ignorance, infinite-finite, true-false, light-darkness, nitya-anitya, vidya-avidya, life-death, creation-dissolution, sukha-dukha, pleasure-pain, happiness-sorrow, mountain-valley, man-woman, spirit-matter, Naryana-Laxmi, Shiva-Shakti, Purusha-Prakriti, Easwara-Maya, screen-projection, eternal-limited, inmortal-mortal, one-many, unity-diversity, adwaita-dwaita etc., are all the opposites, which when united give us this world. One automatically provides the proof for the other, as every experience is a result of the combination of the opposites.

Reverend Swami ji has dissolved everything else, and attained the state of **Turiya**; which is the only **one** without a second, the nameless the formless, the limitless, the attributeless, the changeless, the absolute, infinite, all pervading, immortal, all knowing, all powerful, stainless, Bliss—the **Paramahansa State.**

19th November 2000 —**B.R. OBEROI**

PARAMAHANSA SWAMI PARAMANAND GIRI

SALUTATIONS AND PROSTRATIONS IN HIS FEET

Life is comprised of [illegible] and where [illegible] the [illegible] to be [illegible] from the [illegible] the [illegible] saint, who has [illegible] the pairs of opposites—the dwanda [illegible] the ADWAITA.

The [illegible], the world, the objects, the actions, and the thoughts are [illegible] of the play of the opposites.

Existence-non-existence, knowledge-ignorance, [illegible], true-false, light-darkness, [illegible]-active, [illegible], life-death, creation-dissolution, [illegible] happiness-sorrow, mountain-valley, man-woman, [illegible], Purusha-Prakriti, [illegible] eternal-limited, immortal-mortal, one-many, [illegible] dwanda [illegible], are all the opposites which when united give us this world. One automatically provides the proof for the other, as every experience is result of the combination of the opposites.

Reverend Swamiji has dissolved everything and attained the state of Turiya, which is the only one without a second, the nameless, the formless, the [illegible], the attributeless, the changeless, the absolute, [illegible] all pervading, immortal, all knowing, all powerful [illegible] bliss—the Paramahansa State.

10th November 2000 R.K. GUPTA

FOREWORD

This is a book of Divine Spiritual Verses : about Divinity's place in man's life; in his hopes, will, noble aspirations and pious accomplishments. Realisation of Truth through insight, meḍitation and oneness of the particular consciousness with the Supreme Reality, Absolute Consciousness or Consciousness-in-General, the creator; is the essence of this. This book is a harmonious mix of spirituality, divinity, psychology, epistemology and practical guidance for the human beings for spirituality.

Reverend Swami ji has explained the whole philosophy of spirituality in such a lucid and simple style in his exposition of the verses, that they atonce appeal to our heart and intellect. He has been gracious enough to expound to us, the secrets ofhis state of supremely blissful consciousness. He highlights the techniques for awakening the Divine-Consciousness in man, which infact is a state of permanent happiness, eternal bliss, and everlasting peace. He explains comprehensively, Life and Death, Life beyond Death, Laws of Life, Law of Karma, Reincarnation, the Divine Dynamism, illusion or the 'will power' of God, by which forms are manifested in the physical world; alongwith many other connected issues like human suffering due to various shackles, ties, fetters and bondages; morality, purity of life, self-enlightenment, concentration, mindfulness, meditation, right energy, self-research, pure pleasure, pure love of life, equanimity, poise, quietude, placidity, serenity and steadfastness within oneself.

The Book is a treasure of self-experienced spiritual knowledge, emerged out from an inner reservoir of divine inspiration and intuitive perception, from a great saint; who is at one-ment with the Absolute Consciousness, and has seen the Truth and Divine-Consciousness face to face. It is a rare gem of inestimable value, bound to provide clear-cut concept of the Truth, Absolute Consciousness; the way to enlightenment and surely helps one achieve the everlasting happiness, perennial peace and perpetual bliss; which is the eternal quest of human beings right from the times immemorial.

For the earnest readers, it will provide guidelines for the spiritual way of life, alongwith a renewed stimulus and inspiration to their pursuit and endeavours, towards achievement and actualisation of the true goal and mission of life.. Whatever may be the individual effects; through one's sincere studies, contemplation, reflection and with consistent, continuous, regular practice, one thing is certain : that no one can come away unchanged.

One cannot convey in the pages of a book, the uniqueness and universality of Swami ji's loving personality. May the master's sublime words open wider the doors to unquivering and unshakable faith in Divinity to deeper love for that One Consciousness-in-General, which is our eternal self.

During the course of my humble efforts in the work towards the preparation of this holy book of divine wisdom; with the graciousness of reverend Swami ji, my whole being used to get absorbed in the wisdom and

divine love, that were pouring into my soul and flooding my heart and mind. I am definite with your dedication, devotion and earnestness, you will share my experience.

Reverend Swami ji had an intensive and vast studies of ancient scriptures, vedanta, religion and philosophy; and after thorough assimilation and then going through severe austerity, strict self-discipline, self-denial and self-abnegation; went through strenuous meditation and delving deep into the subtler depths, acquired the knowledge of truth in himself; attained the state of steadfastness, ecstasy, trance and supreme bliss.

Reverend Swami ji's five Books in Hindi, wherein the compilation of his illuminating talks to the congregation at various places, and spiritual verses are already in publication for the last ten years. He is well versed in various languages, Sanskrit, Hindi, English and many others. This is the first book in English, wherein Swami ji has imparted his valuable practical knowledge of truth gained in himself, to the people at large; to enable them to break the shackles, ties, fetters and bondages, entanglements, involvements in material life in extreme, and come out of the consequential pain, misery, depression, frustration and dejection; to lead a pure, healthy, sound and serene life; and then through the process of heedfulness and mindfulness engage oneself in the process of respiration, concentration, meditation and insight; gain the knowledge about inner or inmost self, the infinite truth; and thereby achieve the permanent happiness, bliss and perpetual peace, tranquillity, equanimity in

himself. Millions, billions and trillions cannot attain and acquire that state, since their search, research and investigation is merely outside in the world of objective and sensual pleasures and materialistic comforts of life.

Swami ji has been kind and gracious enough, to create an awareness among the people; through his continuous, tireless, selfless efforts, with a rare energy according to the needs of the people through out; giving them his valuable direction with a vision to walk ahead, to reach the ultimate goal of life the Truth.

The way face is the index of the mind, and eye is the mirror of the soul, the same way Preface is the synopsis of the book; and like an elegant porch announces the splendour of the interior. Swami ji himself has highlighted and condensed the Philosophy of the entire book of Divine Spiritual Verses; so beautifully, thoroughly and completely, that one who goes through it sincerely; he would definitely get the guidelines in totality for his spiritual way of life; and thus get deliverance in this very life. Yes ! We can do it, and we must do it.

Supreme Consciousness is Existence - Knowledge-Bliss Absolute (Sat-chid-anand); and a being, a particular consciousness has a divine attribute and is the embodiment of Existence, knowledge, Bliss absolute (Sat-chid-anand-Maya) The divine self within is the real nature of man. As long as man identifies with the self, he is in a state of absolute perfection and bliss. The essential nature of man is the supreme infinite

being; yet he appears to be a finite and limited individual undergoing trials and tribulations of life.

The most conspicuous desire a human being all over the universe has is, the permanent happiness, true satisfaction, perpetual peace, and a state of fearlessness. For that, unlike all other creatures, he is endowed with a supreme power, a unique faculty; i.e. discriminatory intellect to sift good from bad for him, and achievement of his cherished wish; but the life style, which he has adopted is not at all congenial and conducive for the attainment of this objective. The saddest part is, that his search is not at the right point, with the right effort, and at the right time. The right point, being the self; right effort, being the strong resoluteness of mind, and keen-will, not to seek peace in the allurement of the objective pleasures; and lastly the right time, being the utilisation of the prime period of the life-span of the human life.

The whole manner of life, is significantly based on the efforts for the physical comforts. Infact all beings, whosoever have come to this world, irrespective of their age and stage of life; they are frantically putting their efforts for the collection and accumulation of all material goods for the comfort of body; but they never achieve the happiness and peace; and ultimately the body leads to annihilation along with all the objects of senses. The total effort of the being is a sheer waste.

The paramount problem before human life, is to be free from all misery and pain. Howmuchsoever one

gets absorbed, and lost in the total objective pleasures of any one sense or rather all the senses combined; his appetite to live in sensuous life has become insatiable. He loses the entire precious span of life, in the attractiveness of the objects of the senses, under the illusionary spell of Divine Dynamism. He can never never achieve his objective of true happiness in one, but in various lives. The main problem is, that man unfortunately has developed a wrong notion; and has taken comfort as misnomer for happiness. We have to change our false notions, and correct vision or attitude about ourselves, and the world of objects. We should not confuse the issue between happiness and comfort. The more our life has become comfortable, the more we have become comfortably sorrowful. Rather the tragedy of human history is, decreasing happiness in the midst of increasing comforts.

There should not be any confusion between what a desire or want is, and what a basic need is. We shall have to have a stern, and vigilant control over our desires; by regulating the quality, quantity and direction of our thoughts; and simultanesouly realise, that the peace does not come from any thing external. This in fact, is the fundamental secret, the most basic fact, we have to understand and grasp; till then we cannot discover true success towards peace, joy and freedom, dwelling in one's own being.

The reality is, that the aggregate of all pleasures, enjoyed by all living creatures in all periods of time; is

only an infinitesimal fraction of the bliss, experienced by the man of self-realisation. There is an inexhaustible bliss, boundless love, and infinite peace. If even a drop of that bliss is experienced, the pleasure of worldly objects will seem contemptible. Reverend Swami ji says, the possession of even an atom of that love, will make the whole world dearer, than one's dearest one's; and heavenly bliss will be felt through every pore of the body.

Why one is mentally up set, emotionally disturbed, and physically diseased; and cannot turn to spiritual way of thinking, which is panacea for all human ills; inspite of the fact, that most of the world is like a mental hospital. Some people are sick with jealousy, other with anger, hatred, passion and are victims of their habits and emotions. We experience bitterness, pain and suffering, and cannot make our homes a place of peace; and maintain tranquillity and serenity in ourselves; is beautifully answered by reverend swami ji, who says, that for all the ills of life in oneself, in the family and society; only and only the person himself is responsible. He is like a puppet and the strings of his tendencies, habits, emotions, sentiments, passions and senses; make him dance to their bidding. Till the time, he analyses himself, and realises his fault; is unwilling or unable to cut himself free; no power on earth can do any thing for his well-being and blessedness.

Life is too sweet and too brief to waste upon grievances, grudges, and grief. It is never meant to

depress and to destroy one self, in the wild goose chase in the search of happiness in the materialistic life; where even to think of the peace in real terms, would be an utter blunder, and sheer ignorance. Unfortunately, one does not get happiness. Why ? For a very simple logic. One is searching something where it is not. One is looking for happiness, amidst objects of this universe; which are imperfect, changeful, impermanent, perishable, destructible and subject to annihilation. Since imperfection and changeability are the very nature of external objects; how can they provide the permanent happiness, the bliss. This is the reason, why man's tireless efforts day in and day out; invariably end in disappointment, disillusionment and total dissatisfaction. Whenever one object fails to satisfy; man tries another, and then another, and yet another. Thus during the entire life, man ceaselessly searches to find happiness in objects; changing from one to another in quick succession, in order to find the experience of happiness; which obviously will put an end to all sorrows, pain, distress and grief. His life is wasted away. All too, soon he finds, that his temporary existence has come to an end. The true purpose of life is missed.

It is a stern reality, that one cannot find unalloyed perfect happiness and bliss, in this imperfect and limited phenomenal universe. The ultimate state of joy and bliss, can be had only within one's ownself; which has as its source, the permanent eternal self. All the bliss and joy lies within oneself. This is one's very true nature. The goal of life, its great task is the rediscovery

of that living awareness of bliss. Reverend swami ji says, that this is to be done by liquidation or elimination of the lower animalistic nature; and the sublimation of one's consciousness into a higher divine consciousness; where one goes beyond body, mind, intellect, senses, and feelings; and gets established in the perennial glorious experience of one's blissful true self, one's true nature; the truth, that shines in the inner most chamber of one's consciousness.

Reverend swami ji says, human life is a gift of God to men. Life is precious. Time is precious and one must utilise every second usefully. Time is life. Time is more precious, than the most valuable things in this world. A moment once gone, cannot be called back. Life is but a collection of small moments, each moment shortens the duration or span.

Between the two end points, called birth and death, is a span we call life; which consists of time, a stipulated time, but unfortunately, no body seems to have any time to ponder over this most important question; as to how do we waste our valuable time ? By and large one third of our life is passed in sleeping; one third in eating, drinking, and on the recreation, celebration on the occasion of joys and sorrows; and one third is spent in the hectic activity for earning money; because not only this meets one's basic needs, but also enables one, to acquire greater comforts of life. When we make an observation of life, we find that people are running about. Every one bursting with activity. There never

seems to be a moment, just to pause and reflect, as to what is this activity ? Most of the activity, is a furious search for happiness. Which always remains an illusion.

There is no tragedy like a wasted life—a life failing of its true end, and turned to a false end.

A life is said to be completely wasted :

(1) If it is not devoted to the true service of humanity.

(2) If it does not recognise the higher moral law, and the ideals prescribed by reason and logic; and

(3) If it is one of animal existence, guided by senses and temporary inclinations; striving after selfish adventures of small ends, and gratification of insatiable appetites and cravings.

Reverend Swami ji says, one should sift, weigh and deeply ponder over, and fully realise in ones's mind; the advantages of developing the various qualities of character and mind, and of attaining the mission of life; along with the disadvantages of leading an indisciplined, aimless, and utterly selfish life. He misses the inner life, the true and real life, who is a slave to things and external possessions; which by themselves cannot give lasting happiness.

Man's ultimate aim is the realisation of Divine Consciousness. Devotion to Truth is the sole reason for our existence. All our activities from dusk to dawn are to be centred in truth. Truth has to be the very breath of life.

For this, one has to put one's sincere, arduous and

strenuous personal efforts; for the development of constant, continuous, unceasing vigilant aspiration, and purification of the mind. One has to remove negativities, simultaneously rejecting the mind's ideas, options, preferences, habits; so that the knowledge of truth finds freedom in silent and empty mind. One has to condemn and reject the vital nature's desires, demands, cravings, sensations, passions, selfishness, self-indulgence; vanity, pride, ego, arrogance, lust, greed, anger, jealousy, envy, hostility to the truth; so that true joy and power pours into a calm, quiet, tranquil, large, strong and consecrated being. Along with this, one shall have to reject, and get rid of physical nature's stupidity, doubt, despair, disbelief, obstinacy, stubbornness; obscurity, pettiness, lassitude, laziness and unwillingness to change. One shall have to cherish, cultivate, develop and practise at the same time, the positive virtues of mind; purity, enthusiasm, courtesy, politeness, gentleness, kindness, honesty, integrity, sympathy, mercy, magnanimity, large-heartedness, self-control, self-denial and selflessness; so that stability of light, peace, joy and bliss establishes itself in oneself.

Reverend swami ji says, that the craving for a particular object, or the urge and tendency for a mode of conduct; is the result of the recollection and revival of pleasure experienced previously, in that particular. object or mode of life. In order to change that craving or tendency into deep-rooted aversion or disgust; it is essential to realise and establish a strong conviction in the mind, about the illusionary and deceptive nature,

of the so called pleasure; by regularly pondering over the painful, ruinous and harmful aspects of the evil to be got rid of. Desires multiply in proportion to enjoyments—all temporary pleasures end in pain and repentance. Certain pleasures or experiences, which are like nectar at the beginning, are like poision in the course of time.

The spiritual knowledge expounded in the verses by reverend swami ji, is for all those, who have known discouragement, disappointment and dissatisfaction, sorrow or an unfulfilled spiritual longing; along with those, who have sought to understand the enigmas of life. May it be, for each, a ray of divine light on the path he is treading; thus bringing new life, and inspiration and a sense of direction; which amply clears one's concept of the world and of matter.

Reverend Swami ji proclaimed, that without inner satisfaction, no amount of external good fortune can bring lasting happiness; and greatly emphasised the following pertinent points for happiness.

1. Plain living, high thinking.
2. Change of mental attitudes.
3. Love of solitude.
4. Reading, reflecting, and assimilating good books.
5. Purity of thought, word and deed.
6. Learn to be satisfied with, what you have.
7. Self-control, and reduction of wants to a moderate level.
8. To be open-minded and not opinionated about anything.
9. Give love and happiness to others.

10. Regular practice of mindfulness and meditation.

May the everflowing graciousness and blessings of Reverend Swami`ji on all beings; inspire us for transformation of our thoughts, attitudes, tendencies, habits, and character; to accomplish and achieve the mission of human life; to make the most and the best of life, to attain the highest and most harmonious development of our physical, mental, intellectual powers and faculties; and rise to the highest moral and spiritual stature; that is realisation of truth in ourselves in our consciousness to become ultimately one with Supreme Consciousness: a state of eternal bliss, permanent happiness and perpetual peace. This noble effort shall have to be carried on persistently, consistently, ceaselessly for a long time, with patience and perseverance; without break or interruption with complete inner restraint, with single-minded devotion; and great love for the end to be attained. It is a fact that good travels, at a snails pace. Let us however, take a vow to set ourselves on the right path of righteousness in the right earnestness and without any delay; since life is short and time is fleeting swiftly, and we must make hay, while the sun of life shines. It will be indeed an auspicious day for man, when he cultivates eagerness, to achieve the object of his life; which is possible in this very life.

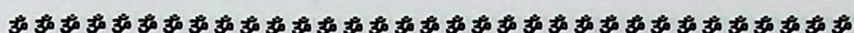
This infact, would be a right and most appropriate tribute to the venerable Swami ji; the PARAMAHANSA

20th November, 2000 B.R. OBEROI

10. Regular practice of mindfulness and meditation: May the ever-flowing graciousness and blessings of Reverend Swami ji on all beings inspire us for transformation of our thoughts, attitudes, tendencies, habits, and character, to accomplish and achieve the mission of human life; to make the most and the best of life; to attain the highest and most harmonious development of our physical, mental, intellectual powers and faculties, and the greatest heights of moral and spiritual stature; that is realization of truth in ourselves, in our consciousness, to become completely one with Supreme Consciousness: a state of eternal bliss, permanent happiness and perpetual peace. Considerable effort shall have to be carried on profoundly, consistently, ceaselessly for a long time, with patience and perseverance, without break or interruption, with complete concentration, with single-minded devotion and great love for the end to be attained. It is a fact that good travels at a snails pace. Let us, however, take a vow to set ourselves on the right path of righteousness in the right earnestness and without any delay, since life is short and time is fleeting swiftly, and we must make hay, while the sun of life shines. It will be indeed an auspicious day for man, when he cultivates eagerness to achieve the object of his life which is possible in this very life.

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20th November, 2000 B.R. OBEROI





AUTHOR'S PREFACE

The only aim behind writing this brief introduction at the beginning of this book is to acquaint the reader with the subject matter explained in this book. It tells what this book is about, and what is the purpose of its subject for living beings or human beings ? Similarly, it points out who would deserve the best reward, as explained in this book.

This book : 'Verses of spiritual life', (Adhyatmik Jeevan Padyavali Granth), as its very name indicates, deals only with the subject of spiritual life. In other words, the verses in this book with their elucidation describe the eternal and everlasting peace and bliss contained within the soul itself. This eternal peace or bliss will not come from family members, like son etc. Instead it is only the worldly comforts that we can get through wealth and power or through family or human beings. The peace and comforts that we acquire from external sources are never constant. On the contrary, a person hoarding these worldly comforts is unhappy in many different ways. He is worried about preserving those comforts and is always thinking about them. One day he becomes an extrovert and is so much turned to external

objects that he is always possessed by thoughts of these external objects. As a result, man keeps disturbed by a number of doubts. His thoughts about these outer material objects may seem interrupted during sleep, but, while awake, his mind is always preoccupied in preserving and increasing these worldly comforts. He may or may not understand its consequences. Ultimately always thinking about them and driven by false doubts and desires of these objects, human being develops vices of enmity, opposition, resentment and anger towards others. Thus the breathing process under the sway of these negative tendencies of mind, gets disturbed and at one time, his life-force unconsciously gets so much strayed, as a result he cannot even digest properly the food taken by him. Similarly, this stray life-force obstructs the normal working of his heart and lungs. His mental health also gradually degenerates. The mind trapped by various types of such feelings and vices invites trouble for itself in the outer world. One expects happiness right from childhood but the happiness at any point of time, is limited to a short term and it ends in physical and mental ailments. This is the worldly life that the child had learnt from others right since his birth. Moving on this path, life keeps on passing while remaining lost in worldly

materials and relations and ultimately ends in disease, sorrow and mental unrest. Contrary to spiritual life, this is the outer or the materialistic life which every human being gets right since birth. Upto a certain age, until the child has not understood the true reality of this world, it may be justified. But to remain lost in it throughout life, not realising as to what is really good for self and not to make right efforts towards attainment of that good would indicate some mental or physical weakness or some other drawback for which human being will have to face penalty in due course of time, whether he realises it or not. This would come in the form of a sudden suffering for such a creature and then all the worldly sources of pleasures like wealth etc. will not come to his rescue. To others, it may appear tempting or a source of pleasure for a while, but, for the man thinking and keeping lost in such thoughts or gathering these pleasures throughout his life, all these measures would now appear hateful and useless. When due to disease, a man cannot eat what he likes, he loses the pleasure of the palate. Similarly, in course of time, such a person has to forego other pleasures only to sustain life. This is indeed the end of all the outer and materialistic life. Now, contrary to this, one has to stabilise his

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wavering thought, and move into one's own soul or self in search of the true meaning of life. Spiritual life means, indeed, 'who lies in the soul', 'who goes deeper into one's own self' and not through association with others and by having material sources like wealth etc. Here, it will not be wrong to think that all the outer comforts are achieved through association with outer beings or objects. Just as material objects do not provide everlasting happiness, similarly worldly relations that are developed for material comforts, do not always remain consistent. When strength of body declines, service to satisfy urges of others is not possible, which in turn reduces the flow of love and respect from others. Replacement of affection by indifference from others makes the mind unhappy and even angry. To a person, with an angry and distrubed mind because of their indifferent attitude, they will appear as enemies. Due to all this, outer life gradually appears like hell though earlier it appeared so attractive to a person, who earlier used to get so much of affection. But finding no other alternative, he cannot leave this materlistic way of life. The soul of such a man keeps burning in the crucible of suffering due to these reasons. Fear and doubts perturb and desires remain unfulfilled. Hostility comes instead of affection. Besides,

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mind creates unrest. This is all due to being slave to others. So desires should be limited to the bare physical needs, by suppressing all other desires. One must understand the logic of suppressing these desires and realise that it would neither be possible to be free from sufferings and escape distress nor attain peace and happiness of mind and soul without foregoing or suppressing these useless desires. This realisation would encourage human beings in later life, to avail themselves of enough time, to devote in solitude on meditation etc., to understand the true reality and to attain true knowledge. This indeed is the beginning of the spiritual life, to forego useless worldly relations whether with other human beings or with material pleasures. The method of foregoing these may be discovered only through self- meditation. This will encourage one to adopt the right path marking the beginning of one's freedom from materialistic life.

On this very path of spiritual development, one would know about all those religions that the great men have explained in their scriptures. Mind will itself feel the need for them. Moreover, in dealing with others, false actions caused by false impulses and all the faults, vices or fetters flowing in the darkness of the mind will be clearly visible during meditation. He would then develop the zeal to stop

or resist them. When a person realises that some food or action, howsoever, delicious or comfortable, is going to be fatal or would cause death-like suffering, he would surely give up such delicious food or joyful action to escape the pang of death. If some individual sees, howsoever, delicious food being adulterated with poison, he would not like to serve it to even an animal. It is the intellect through meditation that teaches this sense of sacrifice or readiness to suffer in the course of such sacrifice. In this way, raising the wisdom to this level, recognising truth through meditation and moving on the right path through self discipline, sacrifice, austerity etc., is the essence of spiritual life. It means not to pay much attention to others and their deeds. An important duty of a person moving on the path of spiritual life is to understand that others are swayed by the life-giving force of nature. After realising this, he should have a feeling of compassion for them and he should acquire strength enough to tread the path of life by tolerating their way of life and by keeping away from their false conduct and shallow behaviour. The subject of this scripture; 'Adhyatmic Jeevan Padyavali,' (Verses of Spiritual Life) is to enunciate clearly all those various duties for a man who is seeking peace and

bliss in his own soul. To develop loving kindness and friendly attitude, adopt ten great powers in one self and to recognise the bondage of viewing/ feeling, doubts, fears, suspicions; affection, attachment, malice and ill-will. Again as and when the mind gets discouraged after seeing the difficulties on the path of spiritual practice, one must develop right knowledge for realisation and adopt the various elements of true knowledge like mindfulness, right efforts, meditation and search for truth etc. Whenever the mind of a person goes on the paths other than spirituality or search for peace of mind elsewhere, the wise man engaged in meditation will find that there is more suffering and grief if he leaves it and turns back to the path of wordly pleasures. Feeling encouraged by the achievement of true knowledge, he will consider insignificant the difficulties of the spiritual path. Along with all the elements of knowledge, how to develop the right view and right determination in order to escape from the false path to which the natural mind and the impressions of the former habits of life may at times would lead through false faith or belief and false resolve; all this has been explained in this scripture of 'Adhyatmic Jeevan Padyavali' (Verses of Spiritual Life).

Whosoever can adopt these religious ways of

life and is keen to have eternal bliss and peace for inner conscience and is rightly willing to have the best conduct in outer life, and saves himself from worldly fetters through inner meditation and by acquiring a right sense of knowledge through meditation, really deserves to tread this spiritual path. A man motivated by the behaviour and attitude of others, gets entangled, in a similar vicious circle of life and keeps away from this spiritual path, since he finds it full of troubles. This book has clearly ascertained all the above mentioned aspects of spiritual way of life (Dharma) alongwith all its other essential related elements.

After leading one's life in accordance with all these ways of religious life, a person will attain that eternal peace and bliss which will never desert him, even if he is alone and in solitude. Moreover, a human being leading such a spiritual life, while moving on this spiritual path will get the knowledge of such truths about inner conscience which do not seem to be worth more consideration, which he learns through the study of religious books or by listening from other individuals. An ordinary person instantly ignores them, when he listens to them or studies them and refutes them or ridicules them by contrary reasons and arguments. But when he would visualise all these truths in the

course of his own meditation, as were discovered by earlier seers, his mind would suddenly be filled with wonder. He would then have to believe them and get determined to row his boat in the ocean of life by keeping these truths in view. He will then attain the knowledge of many other truths, visualised and uttered by the seers; like the entity of soul after death, the result of deeds in accordance with their performance, and the force of destiny working behind all of them or the hidden order of providence etc. etc.

A man leading such a spiritual life will regret and feel pained even for a momentary loss of time on the path of useless habits. All these ways of religious life and many other expected subjects like truthfulness, knowledge and salvation that is freedom from worldly bondage, form the theme of this book.

Whatever has been discussed in the subject matter of this book is neither something new or modern nor the view-point of a particular individual. It has been rather ascertained in the visible form by holy books like Vedas and other scriptures that show the path to salvation (Moksha) and welfare of human being. From the very beginning of the era, it has

been the view-point of the seers who have been wise, thoughtful and realised the truth during meditation; that the religious way of life is the remedy for the everlasting peace and bliss which indisputably lies only in one's ownself or soul. Only the diction or the language of common use can be modern. The noble and true religious way of life (Dharma) is the same, as the one initiated by the ancient seers. Their words mostly in Sanskrit language only have not been repeated or written to avoid greater volume of this book, but their essence or the portion related to the usefulness for human welfare constitutes the theme of this book.

The way ancient seers through meditation realised the trifling state of this human life led by nature, again while going along with this, they saw, ultimately one gets nothing except grief, misery and repentance. Therefore, they discovered the path to ṣalvation for the welfare of common human beings or for their eternal bliss, after understanding minutely through meditation, the force that drives the nature or universe by its own powers on its own path only. Salvation has no meaning, so long as the power of nature is strong enough on life, such a life is only extrovert and

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worldly. Its countless vices tend to bind the beings with powers of nature, such as attachment, malice, ego, delusion, lust, anger, greed etc. and render him helpless and destroy him in this life of struggle and hostility. All this coupled with doubt, fear and loss of life-force leads to various diseases and dependance on outside world. Along with all this, to what kind of misery, ultimately the death would lead to, only the person leading a religious way of life would recognise. Otherwise an ordinary person is so bound by the nature in one's own business that in the whirls of involvements of each other, he cannot be ready to listen on the topic, "What happens after death" ? Yes, but the one who adopts the proper path of religious way of life (Dharma), and moves in the world with utmost care, he alone will start understanding his mind which makes him tread on the wrong path. Besides, he will be able to understand the mind of others. But again, realising more minutely and after overcoming the severe passion of even reasonable sleep; if one gets rid of the powers of nature so identified through meditation and concentration of mind, which lead to false path : he will have an experience in himself of the supreme inner truth that is, self-soul, knolwedge and bliss in a state of infinite peace and the truths

of the entire universe will be visible in his own mind. This indeed is the path of all the seers.

Firstly, for the external purification of life one is to drive one's own self in the outer world protecting it from the sins, keep trying to always maintain a right conduct and behaviour; all this has been said by the seers in the form of 'Canto of Conduct' i.e., Charya Kand or Karam Kand.

Again, gradually with the increase in the consciousness level of the mind one understands through meditation its fetters like attachment, malice etc. and its ignoble emotions (vices) like lust, anger etc; likewise after identifying through meditation even the associated absurdities of mind, one must persuade the mind to get rid of them and this emancipation would be the first step towards success on the road to salvation. By showing the powers of nature to other persons, and by motivating through their deeds, they will incite to pull them in all wrong deeds only, just like them. A meditator, and a devotee, realising the intense harm done by such false deeds and with an object to get rid all of them and by realising truth through meditation would keep himself protected by means of devotion. By protecting himself in such a manner, he will realise the peace and bliss in his inner conscience. He will also

grasp the truth of soul and Omnipresent God. He will realise in his own self the all-pervading truth, see the manifestation of Super-Consciousness with his open eyes and will attain peace and bliss in infinite peace, for eternity.

The first part, 'Charya Kand' denoting the 'Norms of conduct' in accordance with the pillars of religion or its sections initiated by the seers, indicates the religions pertaining to the outer purification. Again, the second part is called 'Dhyanupasna Kand'; it denotes the 'Norms of Meditation and Worship'. It indicates the main religion, which enables the person to go to a state of salvation through meditation and devotion. At the end, the third part is called 'Gyan/Darshan Kand' (Canto of Spiritual Physchology), which accomplishes or ends in supreme salvation through realisation of truth.

Though the specific segregation of the verses canto-wise has not been done; yet the contents pertaining to all the three 'Cantos' as specified above have been eleborately covered in the verses of this book.

As was listened to by the devotees, in the same way, this topic related to religion, has been briefly narrated in the verses and their explanation is in

accordance with the lectures delivered in religious congregation i.e. Satsang.

In the end, while this preface is brought to its close, or conclusion, we cannot help bringing another fact in view also, which is the main subject of all other books related to the matters of salvation and welfare i.e., the discussion related to the other world and as to what happens of the soul after death, doctrine of reincarnation and transmigration of the soul.

Man, right since his birth, leads his life in a family or society. Its principles or traditions bind him throughout his life. Apart from that, with his limited wisdom, he can understand very little about the life after death. It is another thing, that he may know a little about the other world and life after death through the association of holy persons or the study of holy books. Having faith in them, he may contemplate of being better-placed in life after death, and inspite of all difficulties, he would accordingly adopt the austere measures and thinkingly he keeps the religion of acceptance of the false worldly comforts with a fear of the other world in mind. Well ! here, however, this is to be conveyed that

even though man, through his outer or worldly wisdom, may not be able to understand the truths of the other world and the related matters after death, yet according to the knowledge of seers who attained subtle depths of meditation, there is never a complete annihilation of any creature. Even otherwise, no scientist of today is ready to believe complete annihilation, no existence or scarce existence of any object in the world. What we regard as destruction of something, is actually only a change of state and not complete annihilation of the destructible object. When an earthen pot breaks, the shards exist. If the shards turn into smaller fragments, the atom and minute particles exist and if these atoms and minute particles also break, the one pervading power due to which all these had an existence; ever exists as the stable cause of all creation. Seers of scriptures may call it illusion or Divine Dynamism or the subtle state of nature, but the object from the form of gross earthen pot after undergoing changes still maintains its entity. Again it has the capability to resume the shape of the pot or pitcher. Modern scientists may call this truth by some other name, but this truth or the ultimate essence is the source of inheritance of entire existence. The seers in the holy books have called this truth coupled with

knowledge as Divine Dynamism or its creative power in the form of Nature.

Now, here only a person devoted to religion has to understand this much that when there is no utter destruction or total annihilation of any object, how can the annihilaiton of conscious self or the soul take place after death. How will it be considered to have been proved in the mind ? Moreover, a logic has been put forward by those in search of truth about soul is, that like a sleeping human being even without understanding anything about his body or this world adopts yet another body during sleep. That body is entirely different from this sleeping body. The human being of this world, society or family seems asleep like a dead person in the view of all the people of this world. This sleeping body cannot at all apprehend the narratives and feelings of the persons of this place. But the soul or being of this body grasped in the defect (fault) of sleep and while wandering in some other dream land or sky, understands all sorts of things in the new body during dream and setting in many a deeds gets involved in others in a state of oblivion.

This is all the story of the soul. While being in this world in a state of being awake, simply by

adopting only sleep, he is like dead in this world and being alive in the other world of dreams, finds himself entangled in many a different types of joys and sorrows. Here only this is to be understood that if the sleep could not bring this soul under its subjection or render it devoid of knowledge, then how can the death which is similar to sleep could destroy it, after bringing it under its control and extinguishing the light of the knowledge of soul. This point or the truth about this very soul shall have to be borne in mind is, that there exists a creative power in it, which in accordance with the actions and impressions of the soul, creates earth, sky and creatures and makes the soul experience many a different states. This we have seen in the world of dreams. Dreams are the evidence of this fact. Call it by any name, God, Lord, destiny, or anything else, but whatever this truth is, it cannot be negated. However, it has to be kept in mind that all these facts will be cognised only by an actively religious person who, while maintaining a right conduct in day to day life, intensifies his meditation, and freeing himself from the worldly entanglements, devotes his life in search of truth and to the study of details of visible things. All this will lead to the development in the spiritual way of life. He alone will know, that the soul or

the consciousness of the self- manifested truth, by acquiring knowledge in various ways right from the birth, passes through many a stages, crosses them and realises his own self in all. Then by not getting destroyed or annihilated by death, whatever impressions he carries alongwith him in the life after death; just accordingly he creates a world again and there he perceives its joys and sorrows. Yes ! if here itself, with the increasing knowledge of the truth of the soul and by attaining further the keenness for progress and development; he achieves the capability of even adopting an irresistible outer life and remains unaffected from the influences of the world, then this very soul finds a permanent abode in its pure, sacred, very subtle and in the state of everlasting happiness. This indeed at the end is the fulfilment and success of spiritual life. There is no yearning left for the achievement of anything else beyond this self-actualization.

A person with such a spiritual life who is absorbed in the knowledge of truth through devotion and meditation and by having a pure outer life and inner meditation he keeps maintained his peace and bliss in this very world till the end of his life. Otherwise, this family life or social life is comfortable or good as long as the body has energy

and health; and similarly so long as there is an appeasement in the mind through the sentiments of others. We receive the sentiments of love and respect from others as long as we are helpful to them. Otherwise like other ordinary beings, when one cannot fulfil one's own selfish motives, then how would this natural mind generate (allow) the feelings of love there. If one gets indifference and humiliation, where there was love and respect earlier, then for how long will one like to stay among them? But if there is no other refuge, where shall the man go after leaving family or society ? If the only spiritual way of life comes to the rescue of man at this critical juncture, there is no reason why this man should bear the rebuffs from family or the people of society while living and without having any feeling from them. Otherwise what happens is, that man cannot sit idle. Alone, he cannot awaken his self-knowledge or self-consciousness; he is in the habit of living with the support of others right from the childhood. When alone, if there is no interest, the child weeps or goes to sleep but how would the aged weep ? If a child weeps, he gets refuge but who will offer refuge to the aged ? The whole time cannot be spent in sleeping. Quite a few ones, who live a life cursed by intoxicants; with the passage of time fall prey to serious ailments and soon crave for an

untimely death. So a disciplined spiritual life (that moves on its own) is the only succour that saves man from all such evils i.e., with a view to secure a better place in the other world and to have peace, bliss and contentment in one's soul through freedom from all fetters in oneself even in this very life. Otherwise, by conducting oneself according to the impulses of nature at different stages of life, he will possibly be subjected to a miserable condition or get terrible miseries in the life after death. It is not known, what a human being, keeping the friends and foes of this world in view, determines to do and actually does in accordance with the impulse of the moment. He does not even bring into view the aftermaths. But according to the destiny or law of Karma (action) the way, man is bitten by a serpent also in a bad dream during sleep, suffers from fierce wild monsters and cries there but finds no help or refuge. All this man does not create by his own will or wish, but the deep effect produced on his innerself or the soul of all the impressions of his actions (karmas) has got the capacity to create a world for him. There, by creating a world of its own mode and also by providing a body to this living being according to its actions (karmas), it shows the settlement of the account of those actions or its fruit in the form of punishment. This living being watches

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all this helplessly. We experience the dreams in consonance with the impressions (sanskars) on our sub-conscious mind. A thief finding himself being beaten in the dream is not the result of his sacred action. But a man with good actions getting respect etc. even in the meetings in a dream is the reward of the good actions of that man in a living world which he gets in the other body of the dream and in the world.

Similarly when the death takes place and while the body resting in the sleep of death, the inner conscience (soul) carrying all the impressions wanders in its newly created world.

Yes ! if the spiritual life is led to the peak and by getting out of the whirls of actions, one gets the eternal bliss (infinite happiness) in one's knowledge-oriented soul, then all the tragic issues of the wordly life will subside. Otherwise the influence of actions (Karam Gati) is very potent and emancipation from it is impossible.

All this discovery of truth by the seers and practice in life accordingly is the gist or essence of spiritual life. One who raises the level of his spiritual life will have to discover infinite peace in his own soul. It is not that he will be all lonely and in this situation he feels the boat of his life difficult or impossible to row, when he withdraws

himself a little, in accordance with the time from his routine social activities and family obligations. Because as and when, he withdraws himself from some wrong actions and avoids sins like violence, theft, false hood, misconduct and intoxication; he escapes also from the actions of wrong speech like the harsh words, which come out of the speech under excitement or agitation and if he takes care of all these wrong tendencies of mind ; such a person would start understanding or recognising the wrong actions even in his eating, drinking and sleeping etc. If someone tries to get rid of these, he will develop the nature to live with discriminative mind. Again the mind or its fetters or evil passions of lust, anger, greed etc. causing all these wrong actions, will appear themselves to be flowing in the mind and their tension or power will also be experienced. But if one has the feeling or determination to tread the right path of soul, then he will wish to have the will and effort to drive them out of his mind. The mind will also contemplate for this effort. All this life will start becoming introvert, i.e., the power to know and act, will shift substantially away from the world and keep engaged in oneself. All this keeping engaged in oneself, will become the mode of spending time in oneself. Thus the very boat of

life will move smoothly. The faults of spending time, while keeping engaged in wrong and useless talks with others and in wrong eating and drinking will appear in view. The mind that prompts the doing of wrong actions, will be observed, as and when it will indulge in its vices and the determination and effort to escape from them or to act after avoiding them, shall be possible once these faults of mind come into cognition (perception). One will start understanding the wrong scuffle with one's own mind. Once engaged in this self-pursuit, one shall not have to spend time in the hope of false happiness; in finding fault with others and for one's deceptive pleasure, create hostility and tussle with others. This will lead to the improvement of outer life and conduct with others. The mind will get further more inspiration for the spiritual life, as it will receive for itself the right and superior feelings from others. As the perceiving power (sensibility) of mind increases, the intellect will become more vigil internally. Inner truth will be further and further comprehended. The inner vigilant intellect will start understanding all this, as to where does the mind, which incites for all outside wrong actions, ultimately knocks it. One will start getting determined to get rid of the false sentiments, false resolves, false comforts, false

values etc. of the mind, whilst this intellect will start understanding the life of the whole world internally alongwith the force of nature, which drives everyone by rendering them helpless; complete with all its fetters. Then the fully awakened intellect by winning over the comfort of sleep also, unto a reasonable magnitude; shall think of crossing over the entire bondage of the creative power of this universe, which exists in the form of nature. Not only think, but will adhere strictly and exert for the technique for crossing it. In the end, with a firm resolve to cross beyond the temptations of the whole world, it will feel solace in attaining support in its soul. All this, amounts to propelling the boat of life.

With all this having taken place, who will think of anybody else ? One used to think of someone, only due to the reason of leading the life in the world of nature, that also for a little peace of mind. If the intellect understands that this peace of mind is not everlasting in itself and in the end, it becomes a source of pain and misery rather than peace, then a person with such an intellect would never wish to have the company of others beyond his selfish needs. Whatever is essential only to sustain physical being, there is nothing much struggle or contradiction etc. But whatever is for the false craving of the mind,

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and for which even the time has passed; this person being slave to the nature or the force of habits, keeps maintaining the false mind and intellect of the being and due to all this, the mind of one living being is entangled in conflict with that of another. This power of nature does not easily allow freedom from its clutch. A person maintaining a spiritual life, by understanding the tragic effects of this natural or outer materialistic life by the development of his mind and one day by getting released from the entire grip of the nature, becomes peaceful in his own soul. All this amounts to sailing the boat of life in a right manner. Such a life is difficult but not impossible.

It is not that one would consider the life lonely, and uninteresting by getting away a little from the family or society, if one keeps engaged for taking care of oneself by recognising the false paths of mind and intellect in order to get redemption from it. A person moving on this path will never feel lonely in such a situation. The mind of a person moving on that spiritual path when it will not observe much of selfishness in the family or society, then the same mind will keep absorbed in self-meditation; sometimes by the distraction of the mind from his meditation, he starts keeping open his ears for the talks of the whole outer world and also for singing or hearing the songs. This very mind starts

recognising the living beings of the whole world, just as any child born in a family starts recognising the members of that family. As and when by realising the inner truths in oneself and by observing the various harmful paths of one's false mind, one will turn away from them; then this person of spiritual life will also start undertstanding in the whole world, the false mind of others reflected in their language and conversation which forces them to continue on all wrong paths. At this stage, the person who drives himself on the right path, will have sentiments towards those persons, similar to some wordly person thinking for the welfare of the family will have feelings for the members of his family. It means that when some body turns away a little from the small family, as well as its selfish motives; then this entire earth alongwith its all beings will start looking to him like his family and he will not be able to even remember all the botherations related to his small family. If he is still unable to achieve the everlasting peace in his own only knowledge-manifested soul, even then by getting free from the family and small social fetters and by recognising the truth of the entire world, he will attain great happiness on the path of liberation. Because there also, the cause of the sorrows of the world or the fetters of senseless attachment, malice, pride, delusion etc. do not exist;

only the ocean of infinite life and the same one God is visible in infinite creatures. This too is a higher or superior state of being. This is, what is called the attainment of the status of Supreme Soul, that by not binding one self in one, two or ten; recognise the manifestation of one Consciousness-in-General and its Divine Dynamism playing its role every where in the whole universe. How can such a person then be tied to the feelings of his own family ? What for would he notice the faults of others ? Why would he speak ill of others ? Then why in others, would arise hostile feelings towards him ? Only such persons are safe from the rebuffs of others. They do not get involved with them. Looking and realising self in their inner self, and even while looking or hearing all others or the entire world through their eyes or ears, they themselves with a light mind experience peace with their presence of mind or mindfulness, while completely engrossed in self-concentration and meditation. They do not even keep any hope for their happiness on any outside being. The people living near or related to such a person praise his virtues in their hearts of hearts. A rare person connected with the last stage of his life in the world, remains satisfied from the members of the family. For the happiness of his life, he wishes

congenial sentiments from others, and in the absence of such sentiments, he has to suppress his own mind. But he does not know, as to how to pacify the mind by diverting it to some other right direction. These are all the rebuffs from the members of the family. He cannot serve them now to the extent of keeping them satisfied. In such a situation, a person who becomes vigilant in himself or who takes control of himself by awakening his knowledge, attains the inner life by trying to put efforts to control himself in self. All this is the ladder of spiritual life. The knowledge of scripture to conduct a little, self in one self, it could be from the right association of somebody; again an effort to control a little, one's mind running after the worldly pleasures; similarly understanding the mind in the feelings of false love, malice etc. developing towards others alongwith an effort to pacify it (the feeling) and an effort to create the feelings of better friendly attitude etc. in place of those false feelings of mind towards others etc. etc.; all these are better or even the best ways of spending time. All this is the subject of this spiritual book.

This book highlights, in accordance with the technique of ancient scriptures, all such religions related to this spiritual life ought to be adopted

and developed in the mind. There is nothing new in it. As the life of all is in all or in the society, similarly the life of a person controlling or trying to keep control with a few needs on oneself and in self, is in all only. Born as a human being in this world, nobody lives alone; he is certainly related to others. Relationship with others gives rise to many types of tendencies of mind. In such a situation, keeping the right feelings in the mind, right behaviour towards others in all respects or keep efforts to do so are also the parts of adopting a right way of life. By controlling the useless false desires, and wishing to lead a life with limited desires is the beginning of this right life. The desires should be reasonable, which are necessary to sustain life.

When a person properly evolves his spiritual life or develops spirtualism within himself, then the mind which used to push him always in the company of outer world, the same mind will now start progressing in the sphere of self-meditation, also by keeping it separate or aloof from the useless worldly company of lust, anger or attachment and malice etc. : after beginning that, and passing consistently through the sphere of this meditation, one day by fixing concentration on the inner subtleties of the body and by realising

them or recognising in the visible form in self-knowledge will get so much filled with joy or happiness, that the purpose of moving on the path of spiritual life would appear to him the highest of all. A person absorbed in these meditations will be free from the useless outer company of the world. Due to this reason, a lot of struggle with others will also be avoided. If one does not get this excellent way of spending time, then due to the pressure of mind, one necessarily has to go to the company of others for its amusement and pleasure, whether others like it or not. Then the person feels miserable by not getting all feelings favourable to his mind, from both sides. Therefore, one who spends the maximum time of the life in one self, serves well others too. A person never remains always or for all the time favourable of other's mind.

A person of such a life attains the knowledge of the rarest of rare truths, many a one's of his inner self and similarly of all-pervading and dwelling in every one's soul, which one cannot acquire by simply reading or listening to the scriptures. A person engaged on the path of practice and meditation eventually, when even by forgetting the world and keeping awake in one self, achieves the capacity to spend time, then he

aspires to discover in order to understand all these inner subtleties with great happiness and devotion. He finds that his knowledge present even in a stone-hard substance like a bone enables him to perceive the pain in it. Not only this, his consciousness makes him realise the development of his own body with the passing of every moment alongwith the growth of that stone-like hard substance and performs all the functions even to the discharge of excrement from the body in a proper manner. Where a person is unconscious of himself, even then in a situation like sleep or swoon, all the functions in the body like process of breathing, digestion of food and blood-circulation etc. etc. keep going on. Again by keeping his mind vigil in these truths, ultimately by the continuous search, one day he realises that his knowledge and conscious-manifested soul dwells in every one and he achieves the peaceful stability in it. After attaining this state, he is not even aware of the time, as to how much of it has passed. On achieving such an eternal state, a man gets convinced that the soul, in its bliss and knowledge form, is unchanging, eternal and indestructible. When here itself being alone, he attains the light of spiritual bliss without any external support; why would he go to the world

for fear or confusion, of ignorance of solitude or darkness of ignorance for wandering, or taking a birth and dying again ? By getting free from the outer involvment, again a man, measuring the sphere of meditations, will find all these truths in himself or in his soul in the form of abundant knowledge. On this spiritual path, while meditating on all eight elements i.e. earth, water, fire, air, sky, sun, moon and the soul, he will observe only the consciousness-manifested soul pervading in all these. Ultimately knowing the truth, only in the form of knowledge, dwelling in the shape or form of all these, realising one's own soul in all of them, getting freed even from their conception, he will attain a perpetual state or stability in his own soul. Scriptures tell us of many different types of temptations and strange kind of attractions on this path of meditation and they need not be mentioned here. In due course of time, a person engaged in the development of meditation, starts understanding all these automatically and it also exhibits him the right path to tread. This book deals only with the spiritual life, as described in the scriptures, needed firstly to get rid of the false entanglements or bonds of this world. All else will take place after this. The basic practice is of this only. That is why the scriptures accord the highest place to

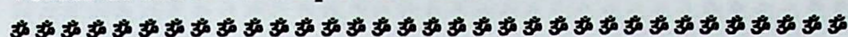
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salvation. It is a different matter that while moving continuously on this path, a man ultimately experiences the liberation of soul; while passing through various stages and having different kinds of observations.

As long as the mind remains engangled in the world, till then it is not capable of higher meditation. As and when the outer entanglements vanish, the mind keeps on becoming capable of meditation.

So long as a child, right since his birth, has not entered into worldly involvments ; he has not yet understood the world, till then, he also spends time while feeling the hard touch of the earth; some times the contact or experience with water, he cannot even forget for a long time : like wise his sense or mind keeps on collecting the impressions about fire, air and vast sky. Similarly the Sun-god as manifested in its light and heat and the moon manifested in its soothing cool light keeps attracted that boy's or child's mind for a long time. Then all these become a part of boy's apprehension. Similarly, a person with a pure mind and isolated from worldly entanglements, like a new born infant or child, while constantly engaging his pure mind in meditating over earth etc., ultimately recognises their truth through his self knowledge. With the presence of knowledge,

the earth exists as an element; water also appears in some form in the knowledge only. Similarly if the knowledge is prime, then the apprehension of existence is there. If the knowledge is asleep, then even the sun does not exist. This way, with the increase of contemplation, ultimately in meditation each moment, he will see existing or manifested only his own self-conscious soul in everyone. In such a state, there seems no difference between soul and God—the Ocean of all-pervading life. Without any differentiation, only non-dual, one uniform consciousness gets manifested in one's soul. This is the state of ultimate salvation. Here, it is also essential to understand that firstly after getting free from the worldly involvements, as the mind delves deeper into his body and while keeping his meditation in the body, recognises all of its internal functions; and while contemplating on these; engages his mind in the discovery of their truths. Becoming devoid of lust, anger, sleep and lethargy, also after becoming free from the useless feelings of the world of friendship, enmity, alongwith the feelings of 'yours' and 'mine', after dispelling all sorts of doubts; he attains that leisure, in which while continuously contemplating with the holy thought in his own body, ulitmately a pure, sacred and blissful soul will come into


congnition with the progress of concentration. In the same way, self-consciousness in the form of knowledge should appear to him in everyone. This is the developed state of knowledge. If one is spontaneously and naturally stable in this, it is eternal salvation.

In the end, if the chief duties of spiritual life are briefly enumerated or are converted into one formula for preserving them in our memory, they should be so remembered that after taking food if one is unable to meditate, without wasting time in sleep etc., he should sit on a hard seat, and practise maintaining or balancing of inhaling and exhaling with presence of mind. This practice has been called mindful respiration or inhaling and exhaling with presence of mind. After sitting on the seat, if he lets loose his mind habitually by awakening his old impressions, it will give rise to evils like the wrong feelings of each other, desires, anger or doubts etc. The mind will never remain empty. If all this does not take place, he would like to enjoy the comfort of sleep or sloth. Therefore, by saving it from the bonds of useless habits, one should engage the mind in the process of mindful respiration or inhaling and exhaling

with heedfulness. This very act of breathing in and breathing out mindfully and heedfully will make the functions of the body like digestion of food, circulation of blood and easing of the bowels etc. take place properly. This also saves the mind from the practice of loading over it the useless worldly burden. And when five or six hours have passed since taking of meals, one should again sit for meditation and engage his mind in contemplation as advised earlier. This will accustom him to spend fruitful time with his own self. If the mind still remains entangled in the world in the way as said earlier, and being bound in the involvement of attachment, malice etc. does not become fit for meditation; then one should awaken the truth, while engaging oneself in meditation to free oneself from this mind, also to make it realise the possibility of terrible suffering towards the direction to which, the mind is being pulled. In this way, to make the mind free from the worldly entanglements by awakening the truth in meditation, and by engaging the free mind again in proper meditation, by taking one's thoughts deep down in the body, again by also keeping it engaged in the practice of mindful respiration after meals; then by keeping

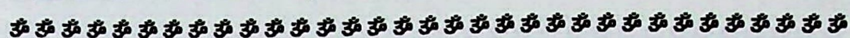
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constantly on the right path, the life will ulimately reach the extremity of a higher state or spiritual well being. Of course, if a necessary opportunity arises to deal with others, one should keep efforts to maintain the right conduct through the feelings of friendly attitude; without listening to the reason of mind or the feelings of worldly ego etc. This way, it wil not cause obstacle in meditation.

The more a person keeps control of his mindfulness, the more his spiritual life remains on the path of development. Wherever he loses his presence of mind, the path of habits will be liable to bring the path of this spiritual life to obstacle. Whenever an opportunity arises to deal with others to maintain his physical existence, he should keep his efforts to maintain the right conduct, while keeping his mindfulness and heedfulness stable in all those. All these practices will lead to the development of spiritual life, and one day he will attain the best eternal fruit, i.e. he will always feel eternal contentment, peace and bliss within his own soul without any outer support. This will manifest itself in the deliverance or freedom from the bonds of birth and death.

According to Vedantic scripture, the predominating means of realisation of eternal blissful

state by the consciousness or soul is the purity of inner conscience or mind. It is for this purity or cleanliness of the inner self that we have to develop our spiritual life. After this purification, the mind will be free from the outer or great worldly entanglements or bonds of difficulties. The mind thus freed while being in solitude, and forgetting the whole outer world in ownself and by being vigil in oneself and thoughtfully going deep into his own body, will surpass while constantly observing the five elements i.e. earth, water, fire, air and sky in his own body; again will transcend even the vital-air flowing in it as a self-spectator or witness. Then observing the mind, appearing in innumerable ways alongwith various kinds of evils of lust, anger, greed, decision, indecision etc. and watching it momentarily changing ; one will transcend it while keeping its spectator in the form of knowledge (wisdom of the reality). Similarly the intellect which has the cognition of all objects, takes decisions in various ways; and while observing it rising and perishing in numerous ways, beyond it, he will keep steadfast in one's own self as a spectator or self witness. Ultimately, by constantly observing the sensations of joys and sorrows or the moments



of its perception and then transcending it, the person with a pure mind always enlightened in oneself only with the light of spiritual knowledge, will attain stability or steadfastness in the eternal blissful soul. One would observe after getting oneself absorbed in a state of bliss, that this blissful my ownself or the soul is not the only truth of my one individual body or mind; but the only truth is the all-pervading Supreme Reality or Absolute Consciousness manifested in the form of knowledge in the beings of the entire universe. Whatever is the vastness of the universe, in all that; the Absolute Consciousness is playing with its power of Divine Dynamism. After having had such an experience, that enterprising person even while always dwelling in all, dwells in his own soul only. Whatever has been attained by him, that is the eternal fruit. The evolution of spiritual life is aspired for the sake of this only, and this indeed is the theme of this book.

The wandering of mind in the outer world is impurity. The mind wandering in the outer world keeps some selfish motive or purpose in it. The spiritual life will develop knowledge or enlightenment which will pull man out of this impurity. Then will such a man observe this ever-

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changing world as Divine Dynamism and will ever keep stable in his self knowledge;

"ज्ञान प्रसादेन विशुद्ध सत्वस्ततस्तु तं पश्यति निष्कलं ध्यायमानः" ।

According to this advice of the Upanishada, only that person sees the eternal Consciousness-in-general (Brahman) devoid of all worldly titles and traits; who is having the blessings of knowledge and is always absorbed in meditation i.e. the one who develops the meditative life in his soul, and not the one wandering in the sentiments of the world and keeps engaged in the thoughts of outer world. A man who has attained a pure conscience and a blissful soul through the blessings of spiritual knowledge will be entitled to meditation in his pure soul. Only then, beyond all sorts of faculties of sight, hearing, perception etc. and beyond all senses, mind, intellect, joys and sorrows; while constantly meditating on soul, he observes his own soul devoid of all evils, indivisible and beyond all differentiation. Blessing of knowledge means that the knowledge or enlightenment of truth should have become so manifest and strong that as soon as his instincts by birth pull him towards the world, the impressions of the knowledge

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of truth should immediately appear and after showing the reality of situation to the mind tending to flow in the world, stop it and the mind should not have even an iota of regret for not flowing in that direction of the world; then only there will be bliss in the knowledge. The knowledge reached at such a state alone is full of blessings or bliss. If the knowledge of truth is there, but it has not become capable enough to take care of the mind from advancing in this world happily, then the knowledge has not turned to be a blessing. Without the blessing of knowledge, there has been no man who attained the purity of mind. In such a situation, it is not possible to meditate on the soul in the form of Consciousness-in-General (Brahman). Then how can one actually see this manifestation in form ? The foremost requirement is the blessing of knowledge, which will purify the conscience and then the soul, free from discrimination, will have a face to face glimpse of Absolute Consciousness. The spiritual life has to be improved and developed for the fulfilment of purification of the inner self through the blessing of the objective of this knowledge. Materialistic life of man having self-interest in the outer world is entangled with others. This knowledge

in the inner-self or soul has the potential to bring freedom from these entanglements. That is why it is called spiritual life. This indeed is the theme of this book.



(1)

Natal or natural being prevails as blemish one,
Through like view, wish and will at length for wrong act run;
Earnest striver, mindful, foresees to what all tends,
Avoid that course which in wrongs and pains lastly ends.

From one's birth or naturally, one remains attracted to pleasant experience of life, say, towards pleasures; so this bent of his being, gets him lost in some spiritual darkness or blind state of mind. It may be called 'spiritual ignorance, or nescience'; where one feels oneself unoccupied, vacant, slack inwardly; and at once reflects oneself of the pleasant past, which happened to be consistent with pleasant states of mind together with what had produced them; they all appear as pleasant in mind i.e. in view. All experience of life remains dormant, and painful results of acts and applications are not brought to mind, but what appears fine view; 'wish and will', arises to make one do the same act, by which pleasant being be realised, and its joy be experienced. But then, one does not remain cognizant of what all is involved in it. By the prevalence or revival of ignorance as blemish, one feels in oneself pleasantness of certain objects; then, 'wish' automatically runs after them to have their contact. With force of

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intention, one's 'will' directs him to the act, by which 'pleasantness of being' or pleasures be experienced; but, an earnest striver, if be mindful, foresees this all course of events, as to how they tend to wrongs, and as a result of them; 'pains', in which they all end. Foreseeing their ill, even with pains, one should avoid that fateful course.

One may run for wrong act, here 'may' is indicated; which means if one may be in power of controlling view as it arises, and not let it develop into 'wish' or as it reaches to the state of 'will' to make one do at length, wrong act; then; aforesaid sequence of factors may not even happen.

As a rule, common man follows the path of nature to remain busy in this world, so long as he lives. If one be with spiritual intelligence, he can well avoid this above-said fateful course of wrong factors, together with their results in the form of endless pain.

(2)

In passion of eating, sleep and all appetite,
And, of self-expression, live wakeful, right and bright;
May then, move amongst all, even go all alone,
Live blest ever with peace; never be woe-begone.

All sorrows and unhappiness have two sites

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for them to locate ; ill health outwards, agitation etc. inwards in mind; these are caused by wrong eating etc, which are in turn practised by extra developed passion for them; and with particular being in one, which calculates all wrong-doing as the cause or source of one's joy or pleasures and happiness; ignorance dwells in such a developed being, and passion is part of it. Even this being itself, remains hidden in oneself, inspiring him to take up the same course of happiness, as had been practised from one's birth. It remains deeply established in one, and puts up tough resistance as one intends to go towards the path of pure reason. It has its own reason—impure to make one convinced to live up to its liking, and satisfaction by two-fold sensations; pleasant and unpleasant say, pleasures and pains. One who has gone slave either to the pleasant sensations or pleasures and lives allergic to even a small degree of pain, such a fellow easily falls victim to its obedience. The same being, somewhere in the verses, has been mentioned as sensible being. Now, for one's true happiness, and freedom or deliverance, he should gain freedom from passion or from this developed being. Then, wherever you move, you will live happy without sorrows, amongst all in society or all alone in solitude. You should live wakeful, say

vigilant, and strictly right in all these acts; eating etc. by applying yourself to restraint, and with that even undergoing pains. Sometimes, false hunger may overpower one to eat even though formerly eaten food has not been well digested. Then one must be bright or quick-witted to know his duty as to how much food in quantity or quality should be taken. Then only, you will develop the habit of exercising restraint etc. Sleep is included in it. Sleepy mind least knows his well-being. He remains ever overpowered by evil-being and hence does not know well his duty. The way one, knowing his hunger-sensation as false, shuns it with cheerfulness, and should not be dejected or overpowered by its mere sensations, as had been got into habit of it; but at once, resist the temptation of over-eating and so cheerfully of over-sleeping and not to be tempted by its pleasant sensation. Then one can develop rightly, one's tendency of right meditation, which is mentioned necessary for the purpose in this verse : 'Because of the satisfaction of appetite, one eats unreasonably; so by right reasoning, he should try at his seat to control his mind, and learn of his real enemies out of it'. Self-expression normally associates with every one : where one lives, there, he is expressed; as he lives so is he expressed : you live right, right

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will you be expressed; but if you live wrong, how honourably will be your expression ? Then one assumes other kind of personality and passion for it in the world; which is external through and through; and whose foundation is so slippery, that by its doubts and suspicions, it remains ever in agitation. Less said for it, the better. One should know all about it, in meditation through one's own knowledge and experience. But, one who lives a life of restraint, as has been said above, he has his inner personality and its expression inwardly. In him, as he retires from the false world, right personality with genuine character and power of control, goes on developing, till they themselves are expressed in the world of one's personality. That happens to be a source of one's satisfaction, of self-expression. Otherwise, whatever personality you assume, if it were outwardly made, then it can never be without opposition, censure, ridicule and competition etc.; many evil causes of restlessness, which must not be a wanted fact for peaceful life and death. Then if one lives reasonably in all these virtues, wherever he lives, happy he goes in being alone or in all : because he may know occupation in himself, which a wrong-doer can not enjoy; he remains ever busy in the world; in oneself he is died:

but one is going to be all alone with his age. He does not know, that he will not be then happy, without the development of right life with all virtues. If such a right life is developed, he will remain ever blest and will never be overwhelmed with sorrows.

Now, the following verse tells the essential requirement for right life and aforesaid virtues to go deep in one's working of well-being.

(3)

One though lives with reason; may evil-being delude,
Telling mere outward life, inward hidden elude ;
Go deep to know truth deep; love meditation to cure,
Subtle ills and evils know, quit all, be secure.

Its essence has been said in pregoing explanation of above said verse. Evil-being does not allow one to meditate. It will fling many wrong thoughts and ill states to obstruct meditation with ill-feelings. With all those obstacles, he will tell one, to live outward life exclusively. One can find faith even in the world, who professes not to sit in meditation but live in community of brothers or brotherhood to rather than ill-meditate with such a being, as we found in ourselves. It means it is this evil-being, which tells mere outward life; and himself remains hidden in oneself, and baffles one

secretly. One should try to locate its existence, by going against one's wrong evil-being, until it becomes quite manifest; and speaks in clear terms with an earnest striver with its clear-cut policy. If one goes out of one's bondage by right inward way of life, even then, it will remain with one, but praising him won't act as an enemy. But one should be mindful, ever not to treat it as outward enemy ; with outward enemy's name, certain worldly feelings for the practical purpose are developed, but here, they are totally equal to nil. So, one should not be abnormally apprehensive of inner resistance, which is mostly based on some mental development. However, even then, these inner factors can sufficiently create confusion and disturbance with their annoyance to maintain the inimical feeling of bitterness, which we often come across as development of madness in one's being; and amounts to a different personality from what we find in a civilized or cultured man. But inspite of all this, one can take up the road to purity, restraint, meditation, and right knowledge by controlling with reason; at the outset, one's food, sleep, appetites etc. Then, he himself meditating, will know the subtle states of evil, as ills or unfavourable things. As one feels false

hunger, so one feels false necessity of sleep. This sleepiness is further a mighty weapon of evil-being to enervate by its sensation and further fling ill-want or wrong views; wishes and will to fulfil all desired by them. It is here that slack-being, which being developed, goes dead against one's well-being. This will be clear from the following verses. So whatever be one's well-being, live, as mentioned here in this verse, in meditation ; so 'love it' indicates its supplementary factors—restraint, right conduct outwards, self-control, and unemotional words etc. All this is required to cure subtle ills or harms, done by erroneous judgement of outward character alone, because one who lives only outward life, he cannot control his emotions and sentinments. Because where these emotions etc. lie, common man often falls asleep there : often men in plenty are easily moved by a little dejection brought about by the sensation of hunger and sleep, and so on, and are carried away to wrong eating etc. and live as in lethargy as they evil-being. Thus such a character can live outwardly only on the mercy of others uptil death. He is exposed to all, ill-health, agitation and opposition, because of ill-handling of life, which is due to his ignorance and inner weakness. To discard all such like things, one should know the truth deep by

deep meditation : so it is said 'go deep to know truth deep'. The known truth will inspire you, to undergo even pains for your well-being. Without meditation, inner spiritual, subtle, direct knowledge is impossible. By knowing them directly, you are on the ground to prevent them directly. Only then, your health and happiness are secure.

(4)

One keeps want in one's view and desires to fulfil,
If by indecision not see to serve or kill;
Lingering want's ill-factors in turn seize one to rack,
Recurrent produce their will unanswered one's being slack.

Something has been said for the 'being' in the world : now something should be told of the 'non-being'. It is this two-fold passion, which binds one to rack, or agonises one by inflicting severe strain on its victim, and confines one to remain in its bondage. One wants to keep one's existence; none likes to be annihilated; true! but he does not know inmost immortality of one's inmost consciousness as the universal truth. Thus, knowing absence of worldly being or worldly self, which is product of the 'passion in the world to be'; for the realisation of it (worldly self), one only by fulfilling its 'will', runs again and again into the world, where nothing remains constant. All this

is indicated in this, and the following two verses; but when this passion 'to be in the world' is not agreeably answered, it goes to dissolution. But, even then, inmost-self or soul in its reality of consciousness, is never destroyed. Going to dissolution induces laziness, indolence, and sleep-like states and ultimately death; but the mind, which is not answered agreeably or want which remains unsatisfied, goes to dissolution for a period of time. It also gives some pleasant sensation, which is also felt as agreeable. So, this is another passion, which keeps one bound with the other one. Without 'being', 'non-being' is meaningless; dissolution of it is non-being, so, they are mutually supported. As such, these two passions in turn give intense trouble, keeping or confining one in the world, but attract by their pleasantness. So, passion of 'being' and 'non-being', are stated in the three verses : into 'non-being', in which mind goes thinking and wishing objects; and he goes by some pressure of apprehension of greater loss or troubles or unfulfilment of desires. If want is always agreeably answered, it may create some disease or other trouble. By this pressure of fear, one's that will and view and wish etc. go to dissolution, and dissolution is 'non-being' : there one wants to stay,

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because of comfort of some release of that pressure. If want is satisfied, then familiar self is realised. So, for this worldly self-realisation, one keeps want ever in one's view. Viewing is followed by desires to fulfil. If these are fulfilled, no matter, worldly self is realised for the time being, but 'self' requires its manifestation or expression in all moments of wakeful state in life. So now, give it another such like occupation of fulfilment, because the satisfaction or the joy of fulfilment of a desire remains for a limited period of time; and the self-realisation has its consistency with joyful state of mind. As soon as the former joy is slipped, self becomes unmanifest. Now, self-realisation or its experience requires another fulfilment of desires. It will again vanish, thus, this pursuit goes to infinity in the form of circle of death and birth. So long one lives in the world, it goes on developing so as it may produce all ill-diseases, ill-health, restlessness and many other such like evils; then one sees to brake it. But it is not so easy a job, for passion an inner force by then, comes to be highly developed. It does not brook its braking, but then, without applying brake, there is no other way to greater good for a man. So willy-nilly, he tries to brake it amiably by giving other substitute, but of world; even they do not

stand to one's help for a longer period of time. Thus, hell of opposition in one's personality is developed with this outward material life, and one can not easily find release from it; obstructed passion, the force, and its elements : desire, anger and petulance etc., after torturing a lot, goes to dissolution, say, one feels some comfort there, in the state of one's non-being; there it remains until one's tension of torture to some extent is released. Then again, one is made awakened to fulfil the passion's demand of being in the world for self-realisation. But one can neither serve it agreeably or kill it, say, reject it as futile, by wisdom or practice of virtue. So, with indecision recurrently, it produces one's being in the world, and takes to dissolution unanswered. All this has been stated in this verse. One then likes even in sleepiness or sleep, to escape torture of wakeful state with unsatisfied passion. So, there are no chances for meditation, insight, wisdom and right efforts; because one may prefer fine sensation of dissolution, which is even relatively found agreeable as compared to torture of passion in wakeful state. So, because of its fineness or pleasantness in experience, one may prefer to remain in it, rather than produce insight by being energetic through meditation. As passion

for worldly being goes against spiritual freedom, so does one's being slack. So these two kinds of passions bind one, and torture too much.

The following verses clear this idea :

(5)

Sensation of slack being in experience is fine,
Who is deceived by it in all ills want confine;
Goes wisdom with it weak and resistance too low,
To know one's good; slow mind mere makes wrong view, will flow.

In the last verse, it is said, that if one has to realise his worldly self, he must fulfil his worldly desire. If one is not in a position to do so, then mind loses its activity and becomes slack. It, even, won't like to attend other matters dutifully or properly, it becomes remiss and averse to activity; because for it, the first activity or the foremost thing was the desire to fulfil, which it has not left, and remains bound with it together with its fetters. It does not forget the object of it, and lives only to be active to this end, say, for the satisfaction of the desire. All related to it, it may keep with it : doubt, endless obligatory thinking, time and again viewing of the same object of desire ; hurt of pride, sorrowful experience of being, inactivity and lastly slackness of being. It won't think of consequences, because it lives there with all, in

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the form of an element. As such, it can exert pressure as a living being like a child, and knows nothing of its result ; 'whatever had been done in the past, that be done again and again', is its motto. If it is obstructed, it looses activity. So, this looseness is the slackness of being, which is averse to willing action of one, who is striving for the development of spiritual being, through the tendency of developing meditation and restraint etc., with all virtues in social life.

Its sensation is experienced as fine as of partial sleep. For the same reason, it allures one to be its slave. But one, who is deceived by this pleasantness of experience, wants to hold him to confine in all ills ; because then, one's mind either relishes its pleasantness or if it partially becomes active, then it merely makes wrong views, say, views of pleasant sensation of the objects or pleasant company etc, or 'will' to satisfy the desires may flow. You may explain thus : mind makes merely wrong views, say, views of pleasures; out of them through their desires 'will' flows. 'Will' may flow to satisfy them, and then, wisdom, say, soundness of judgement about one's conduct in handling life goes too weak to know, what is one's good, or chief good; because in the presence of wrong view, wish, or desire or will, one may remain

occupied with them; but his thinking will find the least chance to think of his well-being. If one be dutiful, he may resist these wrong factors, and wrong states of mind. But then, resistance goes too weak to know 'what is good for the one'. Resisting successfully, one can eliminate wrong states of mind with their pressure, and thus meditation be set. Through this meditation, one may gain insight, and know one's good, then dutifully develop this one's spiritual being for one's well being; but with slack being, nothing could be done. So, such a man until death remains confined in all ill-states of mind, and wants keep him slave for whole of the life and beyond; to return in the same world, to realise his self and for that to fulfil all desires, which flow into one's being.

(6)

Not wisdom being revived slack one can not reject,
Want unserved which makes one feel wretched to reflect;
Evil-being makes one peep into what to pursue,
That joy with it one's self won't last which dwells in view.

Almost the essence of this verse has been said in the explanation of the last verse.

Without soundness of judgement, one can not know right and wrong accurately. He may fall

victim to erroneous judgement, which judges the matter by fineness or unfineness of sensation or experience. But, because of one's being slack, he would not like to arouse his mind to such an extent, as it may judge aright. He remains enjoying its pleasantness with want's different moods; for the right judgement constant meditation is required ; which will conclude rightly to inspire one into right path. If wisdom could not be revived, who may rightly direct one, to take the right road for him ? Though at certain occasions, one knows directly that certain objects or practices are not good for one's well-being but, when passion overpowers one; he is rendered unable to judge rightly. Even his intellect becomes subordinate to the passion. He judges for the obedience of it, rather than reject it with reason and energy. If wants live and stay unserved, unanswered, unfulfilled; it makes one feel as wretched to reflect. One, feeling oneself contemptible, atonce runs to satisfy it, rather than reject it. All these ills, together with impatience, anger, wrong moods, displeasure and many other confusion-like ill factors, go with unsatisfied wants. What happens then ? Evil-being makes one peep into pleasures, and with them, one's realised proud, elevated self. They ever dwell in one's

view, and therefore, one's being much tempted, obeys evil- being and works one's ill-being, even though its prize for anyone is never to last. All this is well experienced in healthy condition of meditation. All this is the knowledge of the 'self', gaining which, one is rightly inspired to take up for himself, the right line of action for one's well-being.

If you reflect all these factors in your meditation, and see their play in the world and lastly 'in what do they end?' Feeling and experiencing it all, you will conclude for yourself a systematic way of life for yourself in your life; rather than, let life run as above-said factors make it run in the world of a common man. Even with the study of these above-said factors, one learns many new things to give right shape to his way of life, even in the face of pains.

(7)

With chain of wants one sleeps, so with them does awake,
Not two - fold passion thus condescend to forsake;
Suffer one loss of peace, ill health and restlessness,
How in twice chained mind truth gains access and success.

With us there is two-fold passion, being in the world for pleasure, and for its particular familiar self-realisation , and passion of non-being, which

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attracts by pleasant sensation of sleep or dissolution of mental activity. In chain of wants, are the different fetters : views, doubts, 'befitting thinking about one's conduct or about what to do', affection, ill-will etc. to be mentioned elsewhere. As one goes to sleep with want, he goes to sleep satisfied or unsatisfied. A satisfied want has pride-like fetters with it, and an unsatisfied one has doubts, delusion etc. with its view, and many others too even remain in mind; which are well understood and experienced in the healthy condition of meditation. Since one sees no other life than the one with them, and all want to live; so one does not see or know spiritual life to come out of the bondage of relative worldly being and life one should live in it. This, the only one, is provided in the world, since one's birth. Without religious or spiritual wisdom or soundness of judgement and experience of life being revived; one cannot learn about inner truth, and reject want. This two-fold passion even, does not let its slave to go free from its bondage. So long as one remains wakeful, ever thinking for the satisfaction of the family of wants he lives; and, as he goes out of energy, then, dissolution's ease he keeps in mind. Thus, he does not think himself fit to forsake all bondage for him. He is not even capable of doing it, because

he is chained twice, by two-fold passions. As to a chained person, one cannot get access and success in any kind of dealings with him; so, truth can not gain access and success up to a chained person; though the chained one at occasion and at times may himself feel and want to be delivered from this bondage of want, because he suffers at its hand loss of peace, ill-health and restlessness of mind; but he is not in power to do away with servility to the family of wants.

May one inspire mind to take the right road, so this concluding verse of this section of poems proceeds thus :

(8)

What good is worldly being if inconstant 'tis found,
And passion for non-being with forced blind darkness bound;
What did pleasures, go if health and peace down the spout,
Worldly blessings are curse sorrows if bring about.

'To be' in the world and 'exist' only for the pleasures and pleasurable existence ; whatever one may do, they won't remain constant. Then, even much attempt for separable prize, ultimately which will end in darkness of ignorance and ill-health; and want of peace is merely to crave for the burning hell to experience for one's consciousness. Passion of non-being's ease is good only to blunt

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one's wisdom and efforts for the right road for the achievement of the right goal. 'Forced' word indicates bondage; even one may like or not, it will engulf its victim ; then, all worldly blessings such as wealth, possession etc., are only meant to supplement one two-fold loss. They are no better than a curse fallen on one, to punish for his misdeeds. They cause to happen sorrows by dispute, opposition and endless entanglement, that does rack one, and one runs after pleasures and he, by the age, knows that they did nothing but infact peace and health are irretrievably lost. It means that one, constant in meditative thinking, should inspire one's heart to get out of their bondage, and find permanent peace, which rests with only wakeful, energetic and intelligent consciousness with the mental capacity of sacrifice, and a spirit of renunciation.

(9)

Nothing in flux of life is constant but in view,
In persons drive intense intentions to pursue;
Quality of sensations, transient, for wrong being plead,
With them view, wish and will decide what life one to lead.

In continuously changing life, nothing appears to be constant or permanent along which one should proceed. All self, of childhood, of boyhood,

of young are etc. are changed. So are changed, liking and acts, and emotions even. Today by one's act, one appears as a friend, but tomorrow, by change of mood, he appears as an enemy. Then, what happens to make one pursue, some constant self in oneself or the other. No pleasure is constant, no respect or love, and hatred etc., are constant. They are all subject to continuous change; but in bodies or persons, some views remain constant, which produce such intense intentions, that make one do certain kind of act and that happens to attribute for one's, steady 'self'. It only dwells in view of one's own or, of the others; and nowhere else. One can see, sometimes, one may mistake one for an enemy and call bad name against him; but when he is made enlightened in the reality, he may then ask for forgiveness. Which one, then was that, who made one speak wrong words ? That was mere personality view in a certain person of certain one's act. Only that made him proceed along that personality in view; because then to pass wrong words, there was great emotion in one. Thus, the same thing happens every where. If things appear, even though once attractive or beautiful, or its sensation be fine; one's then strong desire or will or intention pursues it; even though it may have no reality, but one goes after it. It is

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these sensations, which plead or justify for being so or so, or such and such. And, this is only one's such like being, which plays part in his life. He may become soft, harsh, cruel and what not. All wrong being is developed with these sensations; with their quality of being fine or unfine, pleasant or unpleasant. They produce love or hatred, by viewing them as such and such, and appearing lovable or repulsive, produce wish to keep or reject; and strong will for the performance of particular acts. It does not happen only for once, the whole life of a man is decided by them. What or how he views; what he desires, and what will he do ? All this, and such- like all happens because of them.

So the essence of this verse is to make clear, that worldly relative being or self is least qualified for working up one's well-being.

'Which one is then, competent to reach the goal of lasting peace'? This is answered in the following verse :

(10)

One's relative worldly being for well-being won't prevail,
Its self is ever changed no constant to avail;
Seeing its bondage as hell, in soul peace permanent,
Keep for it being refined, live life all intelligent.

One's relative worldly being won't prevail for permanent peace. Its 'self' is ever changed, according to the age or other conditions, like health, wealth etc , and in the world in timely manifold relation to persons or things or objects is developed. So, its constancy or stability is not dependable. Then immortality or permanent peace is only to be obtained or had in one's free soul, delivered from the worldly bondage—subjective and objective. So, nothing constant or stable in the world is found to avail with this worldly being or its 'self', which is assumed in relation with others in this relative world. Therefore, for lasting peace and immortality; ultimately retirement from it is necessary. One should see even its futility; it ends in all sorrows, its objective joy is neither to keep going, because of fear of ill states nor is it to be renounced or prevented, because of lack of power developed. Seeing it is all as trouble-some got-up hell; permanent peace is to be realised in one's spirit, in one's inmost essence of existence or self alone. For it, spiritually refined being is to be developed with enlightenment. One should be in practice to do things knowingly, first to know about end; where what ends ? and then, what be conducive to one's achievement in goal, be that carried out; or else be prevented, this is intelligent

life in the spiritual sense. With this, the spirit as essence of one's existence is to avail; and is to be benefitted by one's systematic knowledge and efforts. So one may keep refined being, for lasting divine peace. It mostly consists in preventing all wrong seeing against lasting peace, and doing all good, which brings about lasting peace, and mental purity of thought and feeling; which comprises all virtues, all mental power of controlling emotions etc. and all good habits etc.

It is only this spiritual being, which will take one to that noble end of permanent peace with joy, in one's shining soul or in one's immediate knowledge of self.

To find lasting peace with endless joy in one's ever-shining self or soul, spiritual enlightenment and spiritually refined one's being are to be developed. Unless one knows 'what ends in what'? or 'what results in what' ?, he can never be rightly inspired to do things right. Out of established habit from one's childhood, even for a little comfort or joy; one does things or performs acts, which all go against his lasting peace and happiness. Therefore, one should be rightly inspired, to take the right road for his permanent reward; even in the face of pain, caused by the prevention of the habitual futile comfort or joy,

obtained by the contact of the certain objects or persons. For it, spiritual enlightenment is required. After it, one can have enthusiasm to proceed against the active worldly wrong will, and then this way; he can alone develop his right being for his spiritual reward or permanent peace. Spiritually refined being together with spiritual enlightenment, is required for permanent peace and joy in one's soul. This is the essence of this verse.

How to keep one's being refined ? As has been said in the last line of pregoing verse. And it is answered thus :

(11)

What is eaten is food, and being eaten maintain,
Body's health, peace in mind, spiritual sameness to gain;
Varieties and richness of it are not to last,
Dead burden will they prove and good to chain one fast.

The essence of this is, that one should be moderate and reasonable in eating ; because often excess or being unreasonable, not only upsets one's being but even brings about ill health. So idea is given, that what we eat or we may eat, is named as food. Being eaten, it maintains health of body and peace in mind for the spiritual sameness to obtain. 'What this spiritual soundness is', will be made clear, somewhere else, but to

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know the least of it, one should reflect oneself. Often a man, proceeds for his satisfaction according to his impressions. If self of impressions is well-served, one understands himself realised. If desires are fulfilled, pleasure is obtained; one holds and reminds, that he has regained the same self, which once he had realised as good and pleasant. For the same self, he remains ever active. This identity of self, is understood as soul or spirit; but, such a realisation of self, which is furnished by outward satisfaction of desires etc., such a one is never to last. For, this is conditioned by age or material conditions. They vary in life. Then, desires and wants remain, but, their fulfilment is withheld, because of some contrary conditions developed. Then with it, self-sameness or realisation of self, will also be held in abeyance. If one exercises restraint, and lives reasonably in all respects, then he identifies himself with such a way of life, which remains identical, and through that he sees pure consciousness as his inmost self and also immediate self of all.

The latter half gives this idea thus : what tempts us the most for abnormality in eating, is passion of taste, for varieties and richness of food; for good health and pleasures these are never to last : for, passion for them is so developed that

however, one may be clever in oneself, ultimately irrestraint creeps in, and wrong development begins with its chain reaction. One can not control his passion; he, then may seek for substitute satisfaction. It takes another shape of disease. Thus, they all lastly turn out dead burden, because they won't quit one of themselves; and nor are they satisfied as they had been : then they remain only as burden to carry, without any use on the part of a possessor. Thus, one who is reasonable in eating, will avoid excess also, and through that, avoid slackness and dullness of being, which will assist one's meditative effort and right analysis for right knowledge which are, in turn, all parts of one's being refined.

The same idea is made clear by the following verse by a certain simile :

(12)

Not variety of food and richness gives good health,
But freedom of one's being to possess is true wealth;
With simple food enjoy soundness all birds and beasts,
See round of all disease, men with luxuries and feasts.

With masterly control, if one moves free from all kind of inner bondage, it is this fact, which blesses one, with soundness of body and mind. Undue liberty, devoid of reasonable restraint or

self-control, one day is so increased, as may cause to happen all kind of possible disease, and itself, it does not tend to remain within some limit. A day will come that a monster-like growth of passion, satisfied or unsatisfied, will tend to kill the person, who has grown it to such an extent. So passion of luxuries and feasts must be kept under control, which remains ever on the increase, with greed of overmuch relishing tendency. One should seek and reflect much about his identical self-realisation, with its permanent shining joy. With this, the satisfaction which is obtained, that is the lasting one; and even remains after the dissolution of the body. Therefore, the essence of this verse is, that one should live not merely for the satisfaction of emotional being.

One may contend saying 'how a man being a weak product of the 'Nature' withstands its pressure and prevails against its will ? It is answered thus :

(13)

As one in poverty not think rich foods to use,
Lives but with what's obtained, though excess may confuse;
Even though be a rich in disease goes restrained,
With wisdom and insight so live blestness is gained.

True ! all human beings are the product of

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'Nature', if they happened to come into the world. Still, man has will of his own to exercise, if he may so intend. As one in poverty, won't go out of his purse and think of rich foods to use, and remain on other days without food with his family; even though in him too, passion and greed for rich foods etc. be predominant : but by reason, he remains restrained and keeps himself in proper mental order by some fore-sight. Though, if his purse permits, he may not be able to control his passion of excess in quantity, this is different matter; but, wont't he go out of bounds of discretion, to maintain level of life, and will remain satisfied with whatever is obtained, by his income for him and his family. What to speak of a poor man, even a rich man having everything of use at his disposal, can not use at will everything. In case some disease is developed, he must live in a prescribed way; and so he lives, if he is a sane man. What the Nature will tell him to do, or compel him to do? But if he loses reason, or, insight, then every evil thing is possible. But, all are not alike. We come across certain persons with control in different degrees. We should make an example of them, who can apply themselves to restraint, and turn to all virtue; and not the ones loose in life

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and weak in wisdom, and allergic even to a little pain. All this good happens, only when one is forced to do it ; but, one who sees through his insight, future troubles or pains, and prevents them before-hand by wisdom, which presupposes all kind of control of nature or self, and right living in all respects, in all aspects of life : only he gains spiritual blessedness even in this life, while he lives.

So long as one remains entangled with other's doings, he can hardly enjoy peace ; for one's 'will' does not let them do to your liking, because timely emotions with their force compel them to be obedient to them. Thus, their pressure comes in the way. So, even clash may appear, with it none can feel happy, with whatever he may keep of the material world. Pleasures and all material outward joys, are never unmixed blessings. All outward performance requires association and assistance of the others ; so with this entanglement, one can be the least happy. One may seek, though with great sacrifice, assistance and association of the noble ones, and true men in their field of activity, for outward joyful performance. Even then, any help from others, has an element of subordination, in their worldly joyful pursuit. With that, none

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can be lastingly happy. So, the less it be kept, the better. Yes ! if some help is required, for peace in oneself to find; one may keep reason with him, to enlighten the facts, to take up the right line of action; and also to inspire oneself to go without all outward help from others, even in the face of pains. All this is in one's power, if he earnestly proceeds in oneself to find peace. If one could develop life as such, then his happiness will know no bounds of it and he will be ever free from any kind of outward entanglement. Such a one, who has found success in this pursuit, though he lives amongst others, yet he lives with spotless character and purity, even in purity of soul. This idea is given by the following two verses :

(14)

No anticipation, no hope in someone keep,
Enjoy then love of all, no evil in it creep;
Go deep into your heart to search for fine evil,
Spoil which hid bliss of soul, don't hesitate to kill.

If you expect anything from someone, or your hope is centred in someone, the less you will be benefitted, and the more agonised; because of subordination, which makes one bound with others. All this is said, about the worldly joys or

pleasures. Bondage all in itself, is like a curse for the enjoyment of real happiness in oneself. So for the development of thought, idea is given that one's expectations or hopes should not be centred in someone ; then no images will be created of the personalities of the others. No doubts, no love, hatred, ill-will, pride-like fetters will come into play, to reduce one's capability of blessedness. Because if we are bound with others, it is through our external interest, through it we judge others. If such-like condition does come in our way, we will observe everywhere sole divine reality, and power working in the persons and bodies of all ; and we enjoy then love of all. If some evil, say, our outward interest creeps in it, then, it no longer remains love divine for the universal truth, consciousness-in-general; the principal source of all life : it is degraded to some other such standard, based on some personal interest. For the purpose of knowing about the truth of love, one should go deep into his heart; because evil remains engrained in its depth, and goes to too fineness, to detect and remains there hidden, and spoils one's bliss of soul, which is natural to it. Detecting this evil, attack it, so that it disappears once for all. Then,

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blessedness becomes eternal in itself, in oneself and of consciousness-in-general with its ever-shining unconditional joy.

One may say, 'how we can go against the developed and subtle force of will of the 'Nature'. For this, the next verse suggests :

(15)

Reason is on your side, go into its refuge,
The more you store, the more to deplore it confuse;
Contented eat, be what; body be sustained well,
With matters perplexed mind wish all turns out it hell.

It has been formerly said, that first be convinced by reason and then girdle your loin to do good. So reason is on your side, to give you that required strength, to contend against the nature's compulsions; you go into its safe refuge. If a man knows, he will die doing such like wrong things; by this fear, he can well prevent every harmful act, or disturbing element in the nature. Though reason be with him, even then, why one should expect much from the assistance of the others ? This is because, he has many matters with him to go well. He has stored many things, to look after, and all his affairs to run well. So all this is burden on his consciousness. With them all, one is not fully fit for spiritual perfection, if for the

whole life, uptill death, he could not renounce all the material bondage. So it is said, 'the more you store, the more to deplore it confuse'. One may say, good food is required; though it has been made clear, that with contentment eat whatever is obtained, and it will provide all the required energy to work and support the body. All this is reminded here, 'contented eat' etc., your body be well sustained. It is the contentment, that gives one full strength. The same truth is supported by the last line. With endless matters in head to look after, mind remains perplexed ever with them. Then whatever you wish for things, or men, or what food you eat, it all turns out hell, it will be proved or found as got-up hell.

Thus, to handle one's life rightly, one should try to gradually retire from the needless material possessions to spiritual ones. For all the life, one does not remain in power or strength, to manage all his worldly possessions, and even can not think much about them; because of fear of disease-complex. If he loses power and strength to manage them, then why should he keep them in active possession of himself ? For all this retirement, reason is required to enlighten one; and inspire him to be energetic spiritually to get oneself free from worldly entanglement, for spiritual divine

peace, and joy.

This part of book suggests something, about the spiritual refinement of the being. To keep one bodily and mentally sound, practice of moderation in eating and sleep etc. is suggested in some pregoing verses. That should be understood, especially as regards food in quality, and in quantity. But how one can keep fair with, and stand fair with all right rules, unless one is in reason, and in senses, to know and think for them to observe ? We are so in habit of doing rash acts, as regards our eating etc; that we may not spare even a minute to reflect, even about such-like service going to be done to us. Habitually, we proceed to fulfil our desires. By consequences we may come to know, that we had done wrong; our procedure was not for our advantage. Where our well-being lies, even this we did not know, when we started for action. Everything is being done by habits, which are so developed, that now they won't allow us even a moment, to reflect about their doings and know vantage point; according to our age or stage developed by the outward changing conditions. So, for all this and more, the next verse provides answers.

We must be possessed of, at the first place, five names and then their true meanings; and lastly

to act, according to their senses. Because all thought is given by words, either it may be of someone or one's own; we cannot learn anything without reciting words inwardly. So, by words, one can know, enlighten and inspire oneself, to direct himself rightly. For this purpose, five names are given with their religious meanings or purpose. They are, thus spoken in the following verse :

(16)

Live one with wise faith for good and right to perform,
In pains with energy, mindful for one's reform;
For inward satisfaction, silent habitual mind,
Go deep in meditation for saviour truth to find.

Five names are as follows : wise faith, energy, mindfulness, meditation and the fifth saviour truth or insight or right knowledge, concluded in or by meditation.

To know their functions, one should study oneself with religious zeal. To show the direction, something about them is told as follows :

(1) Faith : Faith is the first factor of this group of five factors, of spiritual or inward strength. It may be understood as trust or belief in religious practices, but devoid of element of solemnity, it won't be effective to bring about desirable result; to observe all good or right rule, and therefore, it

is qualified by the word 'wise', suggesting that this faith must have in it; some impressing sensibility or prudence. If one is endowed with some solemn feelings for religious practices; he will remain, by it, grave, serious, deliberate to perform good and right acts; not at habitual childish or boyish liberty or imprudence to do, whatever his impressions or habits or incitement from others suggest. So solemn faith must be kept with. If one reflects it, and keeps himself, a bit humble, for the religious things; he has chances to know one's missings, failures and wrongs to remove them totally. This factor has been said in scriptural book, as the mother of a newly born earnest striver, or spiritual truth-seeker. If one remains serious in all acts during his wakeful hours, he has good chance for knowing his all; to avoid or perform even in all acts, even in critical moments.

(2) Mindfulness : One should be in practice of keeping himself vigilant, live in presence of mind, and not become lost in matters of not much importance or necessity; and in the doings of the others worthlessly. For instance, as one may walk in the hot sun in summer season, himself being lost in remembering transitory comfort of a cool place, and good service from his relatives, and

friends; and may remain occupied to think uselessly, and unnecessarily, many other things of the world; because of habits of vacant mind and also of his affairs unworthily and unnecessarily. But a man with wise faith, retiring from all that, lives, mindful at all steps; even observing pains of hot sun, and avoiding by being energetic, desires of undue comfort, and all that was in the mind of a loose thinking man, lost in his unnecessary thinking. Such a man can learn many things for himself. He can learn control of self, practice of endurance etc. in the pain; and handling of his body well, in teeth of opposite experience etc. So one should be, in habit of keeping with this factor of inner strength; mindfulness.

(3) Energy : If one knows by being mindful, heedful, or with presence of mind, that it is worthless rather harmful, to think for untimely tea-taking-like act; while he is crossing a muddy way. He by being energetic, can avoid well his wrong tendencies of mind. But, then, one should not remain in loose practice of mind, to know even for a boyish satisfaction; but, being prudent and wise, he walks on every step mindfully, by way of energetic being, to draw his mind from unnecessary reflections of undue, unnecessary matters. Unless he is rightly energetic, he can not avoid habitual

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wrong energy; of desire, anger, doubts and even of sleep etc.; to work for himself up his well-being: this is energy, say, all right efforts. One is moved even by a little pain, and may proceed to do wrong things for oneself. If one lives mindful, he will live in his senses and mind, to know and think well for him; and then, even knowing good can persist even in pains, to do good for him. Therefore, factor of energy is explained after mindfulness ; one being mindful can be rightly energetic: but in the verse, scriptural order is given.

Thus, in pains even, be energetic and before it, mindful to perform all good and right, to reform oneself, say to improve, make better spiritually. Suppose, you avoid your habitual acts, which were done for some obvious purpose of satisfaction; your mind be in a plaintive note or mood, may keep you busy to reflect unduly on this path of purity or reform; for this remedial is said, 'Silent habitual mind' 'for inner satisfaction' etc. Without inner satisfaction, nothing can be done. So, if mind is unduly dwelling on certain things or matters, it obstructs all good project for peace. For this purpose, meditation is suggested.

(4) Meditation : Its function is unmeasurable. Obviously, here, as it is mentioned, it helps one, through right analysis, to conclude right knowledge;

to inspire one on the right path. When one avoids habitual wrongs, his mind remains moody and rough in ordinary life, to lead with the obsession of losing something happy or good on its part; and does not intend to live in a usual way, feeling unfit for going into the equal; or, if he is not mindful enough and energetic, he may deal with the others, not in an appropriate manner. So, for this all, one should be in practice of meditation, to silence one's injured rough mind; to care and conduct, all his affairs in a proper way. If one knows through right analysis, that with right things, or by avoiding wrong things, he is benefitted rather than lose something good; and he remains fully possessed of this right knowledge, like a patient preventing choice food; he can prevent all habitual undue ending-in-harm (harmful) satisfaction, without being much troubled by it. But for meditation, one should be in practice of concentrated thinking; which shall be single pointed. If one's mind remains intermittently thrusting other matters in meditation process; then one will waste his time in reflecting other matters, whereas worthy matters will remain on tenter-hooks. So, one should, to this end, avoid dutifully wrong, unnecessary images or views of other things, or persons, even though mind may, by its habitual

energy, be active to produce them. With them attending doubts, desires and anger etc., also put to stop. As it, by withholding its desire-like active states habitually, begins to go to dissolution producing sleepiness, stupor or torpor-like states, even all that, one should resist with much efforts. Dissolution prevails also in the form of lassitude, indolence and finally in loss of consciousness as by sleep. So, all these obstacles should be removed, and then thinking will be constant and single-pointed. Now if one may apply one's mind to whatever matter to analyse, he will come off with flying colours (success); in concluding right knowledge, to inspire oneself, seeing through and through; where his ultimate blessedness lies. It will give one, knowledge of the truth, which saves him from all harmful developments. It is only knowledge of truth, which can inspire one for the right dealings, and for the elimination of all objections and complaints of mind. So it is said, 'Saviour truth to find'. To conclude : if one knows, going on a certain road, he is likely to suffer death-like troubles; by this knowledge, he can avoid that road, for all its tempting advantage.

(5) Saviour truth or, say, right knowledge : It is not only to silence one's mind which is finding fault with spiritual living, but also to know even

for oneself, all possible good and right thing to observe diligently. How to behave with others ? How much should be sacrificed ? What are the fetters (fettering entities) of the mind ? How they are all eliminated ? Finally, what is the experience of blessedness and freedom of the spirit etc. ?

All these five factors are the five-fold strength of a religious earnest-striver to possess with diligence, without which, one's being, cannot be fully refined.

All these five factors have their branches, which will be dealt with at their proper context, in detail.

(17)

One being in one's full strength may run after all fad,
And take licence for joy sensual all good and bad;
And then for intellectual satisfaction make all fool,
Hold doctrine of 'Nature' which shows all beings its tool.

One may ask, 'can we come out of the 'Nature's bondage' and so may be he remained convinced in his inner heart; tempted by the outward success of life for pleasures, not to shift from exclusively held material life, to spiritual one. For healthy thoughts for the earnest one, it is suggested that though so long as one remains in his youth, in his full strength, he, with the strong

emotions of the 'Nature' and with weak reason; may run for pleasant sensation attracted by them, after all kinds of eager desire for joy to fulfil, after all fad, say, craze; though that may be a temporary thing to pursue, according to one's age etc. But even then, that is sufficient a force, to move one for certain typical acts. But all this happens to be sensual, there is no function of reason involved; which can tell one, the truth of life as a whole, or pass information for the august rules of that life; which lastly ends in blessedness. All this sensual joy, good or bad in one's experience, is good for one's own experience. It may also be understood as bad even, if some harm is done to others. It is not understood as good, in the standard civilized life. But fad does not reflect so much. One's particular sentiment and emotions take hold of one's mind, and directed by them, one acts; which goes even against others. But there are others, who therefore, profess life of restraint and control, inspite of their being materialist. Then for their intellectual satisfaction, they hold Nature's doctrine on the strength of life-force, showing thus other's mere living in a fool's paradise with religious virtues. For, 'Nature' is the only force, which produces life, preserves, and kills all lastly. Who can do anything beyond its bondage ? Thus, all are tools

of the 'Nature'. It means, what they do, or anybody does; for it all, the 'Nature' is responsible. So they can do nothing more, than what the 'Nature' may have for all.

(18)

A man as a rational being for benefit much prevent,
For well-being go through pains inspite of Nature's bent;
Men do differently act with reason weak and strong,
One make an example of a one who least does wrong.

As in the event of some ailment or disease, as a rational being, one may prevent much even of his liking, for his benefit, for his health; so for well-being, if one sees with the help of meditation and right knowledge, that his ultimate peace or well-being lies in undergoing certain pains, he goes through them, inspite of Nature's, opposite bent for good foods etc. but not for the prevention. The same is true for many other such like august rules of life. It does not mean, that all alike are the tools of the Nature. They do act differently with their reason weak or strong. With weak reason, one may not be able to make energetic effort to prevent the wrong, or observe the right. But seeing the others of strong reason and 'will', one can also imitate them, who commit least wrong, do all good; ever in reason with unfailing capacity. We

should make an example of them; but not of the ones, who can not prevent intoxication and choice foods even at the point of death. All are not the Nature's tool alike. This has been clearly brought out.

(19)

The 'Nature' mostly moves showing its pleasures or pains,
One's innate tendency to obey yet sustains;
With reason fortified if be one with strong 'will',
And, not be moved with pains throws off its bondage ill.

Five-fold spiritual strength, which has been mentioned is concluded here. The 'Nature' does not mean supreme power in the history of men's well-being. It only moves us, attracts us by its pleasant sensation to pursue it; and by its unpleasant sensation or experience, to repulse from certain things or persons: and through emotions and sentiments etc., makes us do acts, which consequently prove for us favourable or otherwise. In spite of all this 'Nature's-bent', men undergo pains, and even go without pleasures. If for some noble purpose, or for a noble cause, one goes through pains; what harm is done by that to his being. True ! one's innate tendency from the birth or childhood, yet sustains to obey the 'Nature's' will; but, if one is fortified with reason, and gets one's strong 'will' developed to go against

it, even for the most noble cause of peace : then such a person is never moved by painful experience, and so is not shaky to sacrifice comforts in all events. He can well throw off the 'Nature's' bondage, social or individual, whatever, by being convinced by the pure reason or practical reason.

For such a man, to go out of all mental and intellectual ties, is just like a game.

The essence of this whole section is, thus, concluded :

Nature's obedience remains, so long as one is not able to go through pains of prevention, and remains servile to sensuous ease and comfort. True! Nature confuses even by its emotions, upsetting one's mind to get one forgetful to obey its commands. So, if one lives with solemn faith, serious, he won't be forgetful, and then he stays mindful avoiding straying. For that reason, he remains in the senses, and sees reason in preventing wrongs; and puts forth energy or right effort even in the teeth of opposite experiences, and, for the rest, what occurs in the mind to upset: he keeps handy reason to allay all trouble of objections and complaints. So, 'Nature' has nothing to do with all business of an earnest seeker, and striver, and it does not interfere unduly in his efforts; except for the one of presenting

innate tendency, and, that could be overcome or neutralised, by diligent earnest efforts of a spiritually intelligent striver; by the help of meditation and right knowledge, concluded by it. One who keeps practical reason with him, he can throw off all the Nature's bondage; once for all the time to come, fortified by it. For spiritual refinement, five-fold inner power or strength should be developed as is suggested in the pre-going section for one's well being. With them, one will have fair chances, to keep in check all evil for oneself; and to avoid all wrongs, which are habitually done, and the result of which, has got to be received with tearful eyes.

Now, something more is required for outward dealing with others, while we live in association of others or in society.

We prevented admittedly, some of our wrong acts ; but they were previously established in us. They were also based on some pleasure of us, even though that pleasure may not be genuine or for our well-being in the long run; but even then, it used to make us so exalted or stimulated, that we performed our all deeds with much ease and comfort, and spoke and behaved with others, in a very pleasant way or manner : which never prompted objections or complaints and blames,

against us in others. But, if we, knowing some of our remote, distant lying good, withhold them, those pleasure giving acts; even though with respect, it often affects our proceeding or manner of dealings with others ; because in pleasures, or with them, we were in the habit of doing good behaviour. By restraint or in self-control, those pleasures are missed. Thus, our behaviour is spoiled, or may be spoiled. If we do not behave well, while living in society with others, we are not understood, as a good member of it (society), worthy of respect of others; for want of which, life becomes a burden for us. And moreover, wrongs having been done in society, do not let one live happy in one's person even in solitude ; and often, then mind remains unnecessarily and unduly lost in nothingness, in disturbed thoughtless state; and thinks sometimes of many other fake alternatives, to deal with others, as the counter-treatment for one's wrong doings. How all this, with many other doubts, be rightly resolved or reconciled ? One cannot live empty in solitude even, to pass time becomes a problem for him etc.; these are all objections raised against spiritual living, which is mostly lived in one's spirit; but not with worldly conditions or material things, and they are all related with one's outward conduct. The

spiritual life is lived in one's soul, or in one's spirit alone, by controlling all his wrong emotions; which in a common man, seek their outlet or response outsides or in one's practical world. The same is true for all sentiments etc. A spiritual man devotes much of his time to meditation, in that he concludes many facts; which are part of his practical living. Together with that, he gains the knowledge of many inner truths, which are most related with every one's peace and blessedness. With this, and many other such-like matters, he remains busy in himself, and in his soul alone. A worldly man in oneself, will think something about his worldly problem, or he will go to sleep. But contrary to it, a spiritual man will become occupied with meditation, and freeing his mind of all worldly influences, without taking any external help; and will enjoy inner peace in his inmost self or soul alone. One's conduct also goes wrong, in case one's mind is not properly satisfied by adequate service. It becomes moody, and in a huff or some wrong sentiment, treats wrongly even with faultless persons; and, perhaps, is very rough with some guilty ones. How then, such a mind should be kept under control. 'What occupation be there, then, of a spiritual seeker', is a very important doubt to remove and remedy to tackle all our ills,

and problems. For all this, and for the more, other powers are to be developed, which will be made clear; but to begin with, some right attitude or noble feelings, based on right knowledge, must be kept with and developed respectively. This is taken up in the following section of poems :

(20)

'One could not do, he should', don't bring to mind that ill,
Least find fault with a one, poor in power of will;
Ignore it, in practice seeing one had wished, no wrong,
For you, praise his quality, don't listen mind's singsong.

What is said in contention that all is true, but, as one should try to avoid wrong act, speech etc., with the help of five-fold inner strength, as had been previously defined; so he may be spiritually refined and cultured inwardly, keeping himself busy in right analysis of life; and concluding right knowledge of truth, to pacify oneself in oneself, say, in soul alone. And seeing helplessness of all worldly beings against the influences of the 'Nature'; that by its influences, emotions, sentiments, moods, and perplexity etc., they are moved to even wrong acts; and he himself, but, by being rightly spiritually cultured, remains proof against them. As he, by reason sees other's compulsions, but, by the same reason, he delivers himself, his intellect of all

wrong effect; so with all right emotion, his mind is strengthened. Thus by right conduct in the beginning, and then, by meditation and knowledge; his intellect and spirit, with all right emotions of mind, ever lives mentally strong and safe.

To inspire oneself, one may keep his unity of existence in view, for the rule of life, say, for a systematic living or for ruling life. Nothing should be done, which proves to be detrimental, to one's final or ultimate peace or well-being. He should think in terms of spirit, or unity of existence, rather than timely being or will, which is the product of age and changing influences, of the society or environs. If he remains guided by this principle, 'unity of existence' throughout life, he won't be deceived, even by wrong imitation of the others; who only act, being carried away by the natural influences. Today, they are hale and hearty, but, tomorrow, be they looked depressed and perplexed; and an object of pity of the others. Whatever one may do or think or decide, this unity or oneness of existence of one's self, he should keep in view. It means only timely emotions or sentiments alone, should not decide his acts or direct him to act or think; if they go against his future, then, they are not to be performed. One should do everything, or every act, which does not go against his

existence tomorrow or beyond. If one has no view of one's existence tomorrow, then many things are going to be done only by the spurt of the moment. They will prove for him, at times; producing mere sorrowful effect and repentance. Therefore, for unity of existence, one should keep in view to its any act or to decide anything for practice.

Unity of existence :

As one is born in the world, from that moment, everything in him undergoes change. His body, mind, intellect and way of thinking, every day are changed; by the change of time or outward influences. Nothing one can see, unchangeable in him. Inspite of all this, one feels in himself consciousness of 'I' or self feels in it, 'I am the same.' As I was living yesterday, so I am living today and shall live in the future. This sense of Iness, indicates some truth of 'unity of existence'. Whatever be! this my unity of self is never failed to be experienced. It is, because of this reason, that everyone provides for the future for his well-being. This unity of existence is soul, ever the same. If one investigates the truth of it, the same soul be found as the universal truth of consciousness-in-general; and ever in its own light, is never destroyed.

Thus, one should think everything in terms of this 'unity of existence' or soul. Not that, what I do today for any comfort or joy, that should stand as my enemy tomorrow. But only changing conditions, if decide one's act and conduct, and not this 'unity of existence'; then one can not work up one's well-being.

So element of austerity-measure must be kept in practice in all respects; in eating, drinking, speaking and in mental occupation and intellectual together with sensitivity field; which will be made fully clear in other verses.

In this verse, something about the refinement of feelings is stated, which directs one's mind rightly to act. In the following three verses, certain other related matters are made clear, such as other's natural compulsion, and one's duty in respect of that. Pacification of one's mind in soul alone, to remain occupied in oneself; to get relief from the evil of empty-mindlessness, and eradication of evil factors is to know the reality of life, to inspire oneself rightly, and for ultimate solace, i.e. divine peace etc.

Thus, in this verse, this idea is given, that if in one's perturbed state or agitation, someone is understood as doing wrong act against you, then,

for the offending one; how you should charge your mind, intellect and feelings rightly, keeping in view your spirit (unity) and spiritual motive, as the last object of your systematic right efforts. Suppose a view is made, that one had committed wrong against you, and he should not have done that, according to the human Justice of society. It is suggested here, that in such an event, you should not time and again bring to mind; his bad act or wrong behaviour, and find fault with him, or for his misdeed; and keep your mind occupied with poisonous thinking, but positively charge for peace and freedom from wrong effects. You should charge thus ; that act had been done by a man of weak will-power, through the influence of his nature. Such a man of weak will-power, could not control his mind, and thus, that wrong act happened. If then, one was not so much in power, to think rightly for future for himself, how then he can judge rightly for others. But for himself, a man of discretion, never thinks to do such like act for others; and is in power to decide rightly, and powerful enough to control such a natural influence; as makes wrong acts do for future woeful state. This is also a duty of a spiritual man, to spiritualise himself mentally and intellectually;

producing right spirits for the ones even, who do such like wrong acts. He should ignore their wrong acts, so as they do not produce wrong effect on his mind, to produce wrong series of unnecessary thoughts. Moreover, a spiritual striver should try to reflect good quality of the person, involved in wrong act. And, if the offence is not so serious, he should produce fine feelings in himself; thinking thus, that he might have used wrong words against me or behaved in a way that can offend anybody; but he did all this, because of his nature's hold upon him, but practically, or harmfully he did nothing, for me. Had he been really with a harmful element, he would have been found so. But that is not the case. Nothing is felt like that. Thus, his good quality be observed, to extinguish spirit of malice from one's own heart; otherwise a wrong image of his personality, projected by that offensive act, remains fixed in one's mind; and wrong wish and being go on springing up, spoiling even one's own mood and peace; and moreover, vitiate one's heart. Inspite of such charging with standard human knowledge, the mind of a spiritual striver may even go on, reciting in monotonous voice; the sin and fault of a one, who had offended it, rousing ill-will, anger and pride etc.

All these objections or anything like that, should not be listened to by one's worldly mind ; let them go there in it as the other noise of the world occurs. One should pay no heed to it, rather remain with right analysis and right knowledge, charging it rightly, with positive constructive thinking. Thus, in a few words, this verse means that :

If one has done an act as he should not do, do not bring that ill in mind, and find fault with his that act; because that has been done by the 'will', which was poor in power; and, therefore, with such a will, one could not control temptation to proceed wrongly. As one says something wrong in anger, and even though he repents afterwards; so for his duty as a spiritual man, he should charge himself rightly. He should affect ignorance towards that wrong act, as he being a spiritual striver; does not know even about that act, if it does not practically relate with him; and, see, on the other hand, good qualities of the offender of a weak will. Often men in an emotion, do minor wrong acts of slight etc; which offend others, not but, generally they try to always destroy others totally. This is then said in the verse, 'wished in practice no wrong'. It implies, that this should be ignored as it is mere a mental trouble. In suchlike

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events, other's good quality should be observed. To pacify feelings, one should mind or feel, that no such-like harm is done, which may be a challenge to my life. What objections mind raises in its persistent voice, those should not be heard or taken into account.

(21)

To look after they have their jobs thousand-and-one,
And bound with inner chains outward affairs they run;
In a huff, in sentiment they do act which brings pain,
Have compassion for them and joy if pleasure gain.

By offensive acts of others, wrong images or views of their personalities are projected, and so by good act, good views are made. Naturaliy when wrong views of personalities are off sprung through wrong feelings and emotions; even wrong acts may be done. Now, as a spiritual man, every right thing should be done and produced, and also right act is to be done. For this, he should charge his mind thus :

Often men living natural life, have their many jobs-myriad, countless jobs—to attend, and to look after their affairs also; and bound with affection, hatred, delusion, doubts and pride-like many fetters, all together, which act as a chain. As they run all their affairs, they have the least

time, to spare to reflect, over the noble cause of peace. If they devote much time to it, then, they feel their interest in jeopardy. Thus, mostly they live in an association of their family members, or in a community of their familiar persons; where in a huff, or in impatience, or in any dependent particular sentiment, they become habituated to act, which requires not much reflection, but affection-like emotions; and their particular sentiments are there in the background, which are not understood as noble causes for peace-giving; rather they bring pains from others, and consequently from one's own inner spirit, by law of Karma. Thus, so for as their unknown miseries are concerned, they are object of compassion. A man of spiritual wisdom should have compassion for them; seeing them wrongly acting in haste, emotionally bringing disrespect etc. for them, even from their children. And, if, they are observed somewhat happy, glad, and in good, and fine mood, meeting their desires; then a spiritual striver also be in pleasure or feel joy and not but unduly or unnecessarily reflect their wrong acts : seeing or minding that such-like poor persons, have only a few moments of their Joy. All this is understood

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as rightly charging of feelings, intellect, and mind of a one, who is pursuing endless peace in oneself or in soul, and through that charging, to obtain or develop power for all right acts etc., and for avoiding all wrong and also for being ever good in speech etc.

(22)

By that pacified in soul, in oneself one purified,
Not stared by empty mind, stays inwards well occupied;
Ill-will, anger and pride, show nature, being renounced,
In meditation, of men, which get them flounced and bounced.

When one's mind is disturbed, or happens to be in unhappiness, one goes into the company of the like-minded men for ease, but a spiritual man does not seek this life. He pacifies it, by aforesaid way of thinking, in oneself or soul, and does not become impure with wrong things; which are understood by others as offensive. So, in oneself by charging rightly, he becomes pure. Such kind of purity is not to be met with, in the company of others. There we talk of honour, respect, pride, self-respect, justice of one's own definition etc. But if one does not remain occupied, by the worldly aforesaid way; his mind will remain vacant, and being empty may direct him by wrong

emotions to another field of evils. But even this emptiness, does not stare a spiritual striver, who remains nobly occupied in oneself; reading his mind, seeing in it flowing evil states of it, and then also knowing their wrong impulses, for wrong acts in the world, for a nugatory satisfaction of desire or pride-like things; and, lastly ending in producing endless pains for a one, who dies with them. By this right occupation, occasion for ill-will, anger and pride-like ill-factors are also prevented, and they are fully, say with their causes set aside. Otherwise, as one views one's wrong, it is pride to be hurt first by one's being offended, then one is troubled; and then with that ill-will pervades in one's being, to get anger flying up, and it will consequently, make one busy in wrong actions for his own spiritual ruin. But, all these, inner eventualities are withheld, by remaining occupied in one's soul or self by rightly charging himself. And, as these wrong factors are renounced, they themselves will show the nature of a common man, as it gets all go in agitation of emotion violently, or throwing about their limbs of body, in the form of such an act with the result of which, others are hurt. And so in violent emotion, they jump in anger

and pride, to make one intimidated. But all this is best known in a rapt state of meditation. Seeing in his direct experience, this forced play of the nature in almost all men; one becomes rightly inspired, and makes up his mind to go and remain free, from its influence; and forever to become delivered, from falling prey to all its pains and troubles at last. Thus, the inner spiritual knowledge of life in general, is gained in meditation only; which is inspired, developed, or brought about even by rightly charging one's mind with these following four powers also:

1. Loving kindness for the happiness of others: to be in pleasure or joy, in seeing or minding others in joy or pleasures ; and, not to be jealous of or remaining indifferent, observing their pleasures or joy.

2. Compassion or Sympathy : Seeing them in miseries or troubles, to have compassionate heart for their pain, even though one may not be the least in power, practically to do anything for them; even then, he should not go mentally heartless, to express even in his heart, sympathy for others in troubles and pains.

3. Praise or praiseworthy attitude towards other's good and fine qualities and acts : i.e. not

to turn a blind eye to the good act, and show off the bad ones in respect of others.

4. Affecting ignorance towards others' sins, wrongs, and all bad and mischievous things, which are not practically part of our business.

By developing these four powers, one is fully fit for applying his mind to a right analysis of life, and all events which occur; and then he can conclude right knowledge out of them, for the inspiration of one's heart; to take the right course of life, for one's ultimate well-being.

(23)

Though separated from world, of it, yet all you know,
Affected by evils of it, but, never go;
Variously restless ones ceaselessly for which grace,
Do pine, that rest with you divine with fine solace.

Now, by this last verse of this section, its prize, say, prize of charging oneself inwardly, is indicated.

Though, by thus charging, one appears to be separated from the world; yet, he has every matter with him of the world. So, he is very much in it, but he is not going to be entangled more and more, but doing his best for coming out of it. He knows everything of it even more clearly, than the one, who remains in a limited field of his activity. A

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spiritual man remains busy, with the elements of life in general; hence, his knowledge is universal or catholic in character. He, by reason of right knowledge, and through it, inspired towards right efforts; never becomes affected by the evils of it, as others are affected by its emotions and sentiments etc., to be made to act wrongly. This is the prize for such a spiritual striver, though it be a primary one. A man of natural material life, as is torn by doubts and desires, regarding his worldly interest, may crave for divine grace for his worldly benefit; and, also to escape from even any kind of loss, he may variously try to propitiate divine power. Nevertheless, never he will have the chance to be perfectly satisfied in this pursuit; for the worldly prosperity upto the last moment, never remains with one; in which requirements and desires are boundless. So none, in such a pursuit, will fully emerge successful. Old age, disease, separation from the beloved, untimely calamity etc., all are possible. With them, how can one be fully in peace or happy. But, for a spiritual man, if his heart is free, and opposition etc., all are destroyed; he will well enjoy the peace of heart, with full divine knowledge and satisfaction. Thus, grace is ever with a one, who is spiritually

active. He has based his peace on renunciation and right charging of his mind, and for him, no other worldly element in it, is involved. Nothing of this world can spoil or vitiate his peace and happiness, which endlessly shines in his soul, with endless joy of it.

To supplement the taintless life with loving kindness, another verse proceeds thus : Loving kindness (friendliness).

(24)

Happy, if others go why your heart be with taint ?
In your being gone thus ill no one's pleasure goes faint;
Enlarge your heart on seeing it, be cheerful and wise,
Quit jealousy, lose ill-will, vast bliss will be your prize.

If other, say, anyone of the men or even of the animal life, goes happy or with pleasure; or they are looked or observed in happiness, on being in some association of their beloved; or, because of some success achieved, or for some benefit etc., why your heart be with corruption, or some bad infection? It is mainly said or suggested for the one, who is earnestly employed in the spiritual pursuit. So, for the success in spiritual life, or in pure living, one should enlarge his heart; so that whenever he observes, or comes across some

person in pleasure; he himself should also be pleased and be cheerful. If being reminded of some fault or bad habit of such a person, who is being observed in pleasure; inspires him to be sullen, together with jealousy and ill-will, he should then, act as a wise one; to keep himself free from the wrong effect, produced by the observation of others; who fall inevitably in sight, while one moves in the world. If he lives with ill-will like wrong fetters, or, goes with jealousy-like wrong factors or states of mind; it is for the wrong effect of the bearer himself, not for the man, who is being observed or seen with pleasure. Because on one's having gone ill, other's pleasure won't be dimmed or diluted; it will remain there as ever. Now, if one be wise to do good for oneself, and gives up jealousy and loses ill-will and anger; by which one feels himself as offended with the pleasure of others; his prize, as a result of such charging of his mind, will be very great or immense bliss. If one feels pleasure by some particular contact of some object, it will be a limited pleasure; and will be lost after a few moments or after a period of time; and such a pleasure, which requires one's bodily soundness is limited to timely conditions; but one, who can derive pleasure from 'others being happy'

just by rightly charging of one's mind, how his pleasure will become lost at anytime ?

For, the world will remain in ones or in twos etc. ever happy, and being in the world you will observe that; and then, forgetting everything of yours, even of your pains, you will become happy because of your practice: so, this will be your vast bliss ; the bliss of the whole world, in a man of pure and flawless character. Such a man becomes so pure in his heart, that he may be possessed of Godly qualities, and attitude towards the pleasure of all others.

Spiritual power, developed, gets one pacified in oneself, without any material help from the world—objective or subjective. But, this power is developed by acquiring ten great factors : these are also called as great powers, because they being rightly applied, get one disentangled from the worldly maze. They help one to know, and prevent all chains, which are developed unawares in the human beings; and are never broken during his life-time and beyond, unless they (powers) are rightly resorted to.

So, following verses give some idea about them, to apply at proper chances and occasions with their definition implied.

Something about loving-kindness or friendly feelings, has been said in the pregoing verses; a little more too, be known from the following verse. So, sympathy and others connected are also explained in the following section, which gives a dilated picture of them.

(25)

How mind inside proceeds, for others in all deeds ?
Does it pay noble heed or clash with them for needs;
Make one growing want a vile, it flows mere to beguile,
One goes glad, reconciled, feels friendliness worth-while.

One acts as his pleasure directs him to; sometimes, it happens to be against your pleasure, then 'what course of action inwardly you adopt', that is to be observed, and put into a right shape. Perhaps one's behaviour or conduct may irritate you, and it may cause a gradual development of ill-will, and anger against him. In the same way, sometimes, one does not pay respect to some one else; he may, by that omission, be irate and mentally pained, and naturally proceed to think against him, to retaliate. In all such like events or occasions, one should see whether he is paying noble heed in respect of them, or merely clashes with them, for his needs; as they chance to happen or arise not only in one act, but in all performed

things. Now, in the second half, it is suggested that one should not, mere by his growing want or desire estrange others; but even if such like ill-feelings appear, they should be resisted; knowing that unbridled want, makes one a vile, poor of good qualities. It flows merely to deceive, to delude; and what deludes, that can never be fit for one's well being. Then, if some mental requirement is not fulfilled, on that account, one should not estrange others in their pleasure; but, they should be worthily received, at least in his feelings. So reconcile; if one goes glad, happy, or, he is observed in joy, you also consider here, friendly feelings worthwhile; not ill-will, anger, jealousy etc.

It is indicated in the previous verse, that growing want deludes, for not being fulfilled, it merely stays to trouble; and all want is never fulfilled in this world, even of the men of might : staying unsatisfied, want makes one feel vile. So, one lives better, if he does not entertain this vileness of all kind for himself, and at least stays noble in respect of others. For this purpose, seeing other persons carried away along with its flow, and obedient to it; doing all kinds of wrong deeds, and therefore, they are afflicted, how one should think for them ? The following verses mention first,

sympathy, seeing them in miseries or would-be miseries thus :

(26)

Others in themselves weak, as outward joy they seek,
Appease they Nature's freak; their acts of ills be-speak;
In meditation insight, sure tells their height of plight,
Have compassion outright for them, for, live they tight.

They can not control themselves, and, nature's impulses are strong enough for them to resist. For outward joy, they seek which never lasts; but, its impulses unsatisfied, stretch one the most; so weak in intellect as they are, so are carried away along with its impulses; and do all kinds of acts including wrong ones, which may trouble even others. But then, these acts are evidence of resulting ills in them. They presuppose future ill, even though they appease 'Nature's freak', say, nature (established tendency) is appeased by them by sensuous joy; obtained by the contact of the objects, with their respective senses. So, the same way, mind is pleased with pleasant feelings, obtained by the respect of others, dears etc. But where do they all end, a natural man can not know? He knows only to move by its impulses. It is only insight, obtained in meditation that can inform us, about the height of their plight; as to how they

remain ever tight, stretched with want and confused; and, how all their such like acts, turn out mere future pains, agonies etc. Knowing all their future, or even present troubles or pains, as they go ever tight; a spiritual striver should have noble compassion for them and for their pains. Even though, he may not be able to remove their trouble, but he may not go without compassion for them.

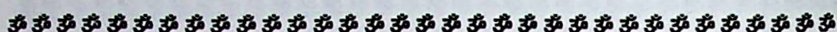
He should not remain even indifferent, and ignore their pain, only by being busy in one's own affairs. If any way, they fall in view, one must, atleast, have noble feelings for them; whosoever they may be. For finely feeling, mere one's observed pains are the sufficient condition. Though all pains are the result of our own wrong deeds, even then, those wrong deeds are never always so obviously understood by any one ; only we see pains in others, and men in predicament : and on account of them, we should have sympathy for them. But then, not their deeds are to be reflected, and even if, one be much affected by other's pain; then by meditation he can gain solace, knowing the cause of them, for one's own education and freedom; from undue bondage of the feelings.

Another fact is to be observed here. Certain

persons do wrong to us, as they cause troubles to be borne by us. If sometimes, they are observed in trouble or predicament; what should be, then, the form of the feelings in us, as a spiritual man to produce or to bear ?

It is quite natural, that one who gives us trouble, if he is being observed in troubles; one feels some solace in himself, as the guilty person is rightly punished for his deeds. But, a noble spiritual man never thinks, or feels so. He, in the aforesaid way or manner, views mere compulsion of nature, and weakness of human character; responsible for all source of troubles in one or in the others everywhere; even though, they may come from whichever quarter.

True ! you are strong enough to resist impulse of troubling others, but others are not so. They do not even know, that others are being troubled by their acts, and speech or thinking even. So, for one's peace, not for favouring others, one should be refined in one's own feelings or heart; and go unconditionally free from the entanglement of the world, or material bondage; for the ultimate joy to obtain in one's free soul. All this is implied here, to be understood.



(27)

Men reflect others' guilt, think then wrong at full tilt,
All being is such as built, from truth-carriage be spilt ;
In mind one's quality flash, you praise, avoid act rash,
Don't clan of ill-will dash, and comes about no clash.

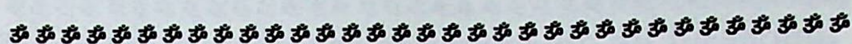
If mind remains not well occupied, then prevailing emotion will do its work i.e. wrong act, wrong speech etc., which hinders peace. To further weaken malice, anger etc., one should keep one's mind rightly occupied, and charge it with right feelings ; praise or praise worthy attitude, toward one's good acts and qualities, is one of them. So it is said by this verse : 'Men reflect' etc.

Often, what happens is, that men reflect others' committed wrong acts, which had offended them; then, bound with chain of fettering factors, as doubts, affection, ill-will and pride-like all, they begin to think wrongly for others in return; to do the same at full speed, with full force impetuously for these offenders. Thus, one way or the other, one spoils one's peace with retaliative and vindictive feelings : now he himself doubly spoils it. If he be retired with noble feeling, then he has very good chances for his peace, and blessedness. For this, for retirement what one should feel or view : all beings, human beings in particular, are

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such built, that it tends to make one fall from the bearing of truth. As one is made fallen from some vehicle or horse back, the same way, if one wants to keep with truth-bearing; these ill-will, anger-like factors, showing other's wrong by a dealing, get one fall from the top of their carriage, truth-carriage; by which one is driven to the land of God or salvation. Then, how one should proceed? This is answered by the latter half of the verse, 'In mind one's' etc. One should try to reflect other's quality or qualities, rather than guilt or fault etc.; in one's mind other's quality may flash; say, at once appear. If, supposing there is none such like quality of other's in one's mind to reflect, even then, one should invent it; as a saintly disposition should do. As a saint who had passed a village, was asked, 'Sir', what kind of village that was, or the men of that village were; which you have passed through ? He gave a reply 'all good' : 'What goodness, 'Sir', you saw there in them' ? On being further inquired, he made an answer, 'that they had not obstructed his moving through their village'; 'no stone had been, thrown at him' : 'no wrong word had been spoken', : there were all good qualities of the villagers, living there, in that village'. The same way, if no quality be found in some one, at least if he does not obstruct your life-maintaining-process, even then,

he is a good man. Seeing and viewing thus ill-will, anger etc., or, clan or family of all these wrong factors; won't violently fall in your way to collide, to retard your process of peace. Thus, you mentally be with goodwill to prove and praise one's quality ; wrong acts, with its particular emotion of ill-will and anger, will all be avoided: no rash act be done : and that source of all wrong being avoided : all sort of clashes too, will be avoided. Therefore, such kind of feelings as praiseworthy attitude towards one's qualities, should be kept with, wholeheartedly. If, by the sins and guilts of others, our peace remains retarded, then, we can never reach it or attain it. And with ill-will like, all these wrong factors, one's mind will ever remain in agitation, inspite of all his goodness. Then, one should cultivate power, so that he ever remains proof against them. This requisite for peace is only fulfilled by the noble retirement, which consists of an intellectual and mental retirement from the world, not only physical or bodily retirement but by being active. True ! if one should not reflect much about the sin-like things of others, even then, what policy one, as a spiritual man should adopt in respect of other's sins and guilts, when they are falling in his way of peace-pursuit ?



The answer is made in the next verse thus :

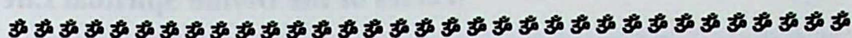
(28)

May not your mind intend to good end, you do bend,
Let your pride much pretend, you see peace to extend;
It sees ones' sins and faults, often, itself to exalt,
May not your faith default, ignore its all to halt.

By compulsion of the Nature, weak in themselves morally, deluded with outward joy, they (many men) often commit sins and wrong acts; which spoil even the peace of the other's : then other's mind enraged, too wish likewise. This is the Nature, which has no provision for peace in it. It provides, but everything for struggle, agitation-like things. So, one's mind, even of a spiritual striver, may also not intend to good end, enraged by the behaviour of others; even though, one be avowed to it, and inclined to lasting peace of his soul. Even pride pretends much to exalt itself, showing fake objections, against other's manner of dealings. All flimsy reason remains, on the back of one's pride or ego, to exalt itself. Pride, ill-will-like all, only pretend to be yours mentally, but, they are not your well-wisher, or of any one else. Pride or its mind sees other's sins or faults, and then rouses one to anger, to do wrong acts. One should not default his faith, for doing good to all; and

ignore all its objections raised against others. If practically others, together with their sins, faults or pride-like all, have nothing to do with one; then he should try to put to halt or stop all thinking even for others, which only rouse ill-will, anger-like factors; and through that wrong act even and consequently, endless entanglement; which may not be stopped even after death.

So, affecting ignorance towards the sins and sinful deeds, is the best policy to maintain, if one can do so. By meditation and insight, see others compulsion and helplessness, from the elemental side of nature ; and yourself living with reason and powers, keep all good and virtue with you, for your ultimate reward : for endless peace and joy in soul. If you can ignore other's sins and keep your mind unvitiated by their power; no one can spoil your peace. But, if you cannot keep yourself free from its impact; even God will fail to bless you with peace. So, affect ignorance towards their sins. If you can not correct them, then, why should you remain in your soul alone, ever in struggle with them. You avoid in yourself struggle, and other, himself, will become equal for you, by the period of time. Don't think, that on your being retired, they (others) will ever remain a torturing element for you.



One can avoid wrong acts thoroughly, say, with their causes, emotions and wrong sentiments etc., by being spiritually well-cultured. It implies that, one should depend upon would-be ever shining joy in his soul alone. One, as a spiritual striver should have full faith, in such an ever lasting joy in one's, soul. For this reward, he should sacrifice every thing of this world ; or, at least he should remain ever prepared, for such a noble sacrifice, if needs it must. Never such a one runs into world, if he can find solution of his problems inwardly; in his own spirit, even though it may be with endurable pains. The avoidance of wrong acts, prevents all outward entanglement; which is a badge of bondage, and endless agitation in the mind. If you can unconditionally, without making even an image of any one's personality, become free from outward entanglement; you have constructed a mighty column for peace : for this purpose another power is required the most to be cultivated, and that power is, forgiveness.

It is not so much for the other, that you do not punish or like to punish one, for his offence etc.; as it is for your own purpose of pacification of heart, for your noble purpose inwardly, avoiding all outward entaglements. Punishing others, even

mentally or spiritually, you cannot become peacefully or unconditionally pacified in yourself alone. Thus forgiveness goes against anger, and ill-will, and avoids wrong acts and outward entanglement. For this purpose, to get oneself free from all evil, this power deserves to be cultivated. All this, together with many other good qualities as dispassion, contentment etc. is the part of spiritual refinement.

(29)

They can't do all right act, oblivious live in fact,
Leaves move by wind's impact; they by object's contact;
With forgiveness you stay, blind eye to their wrongs pay,
Be angry in no way, because your peace live may.

When you consider them as the cause of your trouble, then you think this way, that they are not in power to do all right acts; for they live in this world so forgetfully, that they can do no better than a tool of the nature does. As wind moves the leaves of a tree, and they helplessly are made to move in this or that direction according to as the wind blows, they experience friction even. So, the objects are contacted by the senses, and by that certain impulses are brought about. Mostly men run after them to fulfil, and can not stand against the pressure of them; even though that, all may

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go against their remote lying well-being. They have no idea even, of everlasting peace in the long run. No unity of existence or soul, they can judge in themselves, to avail for systematic efforts to obtain for one's ever lasting or endless joy in soul alone. They know only emotional momentary being as the only, 'self' of them to satisfy. Hence they cannot even know to do all good, and see all right for their ultimate well-being. What is more shocking is, that they move even others to act wrong; and drive them, so as they also follow suit. So with the help of practical reason, and all these developed powers; one can work up his true well-being safely. So one should stay with forgiveness, turning a blind eye to all other wrongs. Forgiveness implies, 'Let one go without punishment', but to pacify one's own mind, one should not reflect even his wrong deed ; and even his wrong personality involved in his wrong act. The same way, one may know his sin as non-existent in his own mind. For keeping one's wrong in one's mind, produces anger and ill-will. If one has, even in his heart, an idea 'to pay in the same coin', 'May one suffer pain for his wrong act' then his true peace may be spoiled. In meditation, he cannot realise or see unconditional peace, which remains even after death. So with forgiveness, above-said element

of equanimity is also required to be kept with. If you do not reflect his wrong deeds, in no-way you will be angry; and thus, without anger, there is none to disturb your peace, and it will remain secure. Anger has its own way of dealings, which by agitation gets one involved in many wrong things; with it all acts are, for the most impulsive, which having been done; enmesh one in doubt, fear-like emotions, and undue endless thinking. Therefore, at the very outset this be bidden adieu. For this purpose, forgiveness is the best suited power.

Suppose you cannot handle your self, or your mind, in the above-said direction; even then, you have no supreme power with you to do all whatever your mind thinks for others, in their being guilty. If you cannot punish them, because of want of sufficient power, then to keep all that poison in your mind, will be only to vitiate it; and by that your adopted way of life, for eternal peace will be obstructed. Therefore, for one's own noble purpose, one should practise equanimity even in the sinful dealings or wrong acts of others; but not otherwise merely keep his heart venomous, to retard his progress on the path of lasting peace.

Now, for the noble conduct : If something wrong may be thought or felt by the mind, that,

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though disturbs one's peace as an inwardly lying evil; but if, with some particular emotion, some outward act is also done, it necessitates so many other factors; to disturb one's peace and even health. And what is lost or spoiled of one's spirit, may not be reformed, even through the whole life. All act being done in outward reality, is recorded somewhere in our spirit, as a condition to bring about some result; which is never always happy and to one's liking. But then, at its moment in a huff or haste, one commits it. So, to avoid this contrary condition, against spiritual life and well-being; one must remain ever alert, not to do such like act, which even being reflected; hampers process of peace or well-being. Right conduct, rather say, noble conduct is not to be dispensed with. One retires from the wrong doing, because of the fears of others ; but a noble one retires out of his nobility, especially religious unconditioned nobility, which has no reference of others or society; but out of modesty for one's well-being, and unconditional non-entanglement, for the eternal enjoyment of one's peace in one's free soul. Then, how one should proceed, as regards one's conduct ? Mostly men are moved by the wrong conduct of the others, and think to pay in the same coin, regardless of consequences. Then, carried

away by their emotional part of being, least they think of the spiritual reward. Therefore, one should, at the first place, remain with solemn faith, to reflect for the act, he may be going to do; and then, with presence of mind and heedfulness, know the prevailing condition of his mind; if it is found in wrong emotion, then one be with right energy to oppose; the natural emotional level and attitude, to prevent wrong act. If, after having eschewed performance of wrong act, mind is depressed, and feels itself frustrated by the roused pride-like fetters; then go to the mighty refuge of insight, by settling in meditation. Whatever wrong act, one may do, it won't turn out to be for the well being of any one. But at the moment of wrong emotion, or in its particular mood; wisdom remains covered and act is often done. So one should ever keep himself mindful and alert, to prevent it by being energetic, and then, afterwards, mind will be itself at rest in meditation by insight, and right knowledge. The following verse gives this idea thus :

(30)

Cease one, then, to be a kind, with pains evil as bind,
Then mind may lose temper; for right conduct purblind;
One, then, noble remain; his balance to maintain,
One's conduct be to pain; not imitate by being vain.

As one does wrong to some one, later on, one is pained. With pain mind is roused, even pride is hurt; manifold doubts tear one's mind and being. To be vindictive, evils rouse one for wrong acts, rather in an enhanced form. Under such circumstances, mind goes dim-sighted; to know one's chief good or future happiness, and may lose temper. With this all, one's conduct neither remains right, nor even one feels himself a noble man. Thus, he may cease to be kind, even though previously, he might be avowed to all good and right; but then, in an opposite situation of mind, a rare man can keep himself noble. Then, but one should remain noble. When mind is roused to do wrong acts, by the force of affection, malice, pride etc.; with their particular attendants like lust, anger, and doubts etc. emotions; one who remains then noble, is a true noble one. Under the pressure of above-said emotions, one's balance is upset. That should be maintained. One should remember his nobility and maintain his balance. Without balance being lost, no wrong act is done. But, one may contend that other's conduct, if it is not right, how can we tolerate that; and by tolerating, we are considered as a weak character or cowardly man; and the evil-doer is given a green signal, to repeat the wrong freely; by our self-pacification policy. Whatever

one may do, no one can put an end, to all pains of the world. Pains are there in the world every where to endure, and practice of austerity, a bit, is consistent with it. So one's conduct may be of whatever kind, a spiritual peace-seeker should not imitate his conduct; merely by being vain, and worthlessly conceited. One is not so powerful in this world, to do whatever he likes for others. So, you think for yourself, what one's mind suggests, is never fully practicable. So in society, no one can have liberty to torture others at will. Only you allay your doubts and fears, for cultivating the will of peaceful retirement; and you will be ultimately blessed. And only then, you will be fully fit even for meditation and by doing that successfully ; you will conclude the right knowledge to reach the end of spiritual life. Ever shining, unconditioned joy and peace in soul being realised, is the end of a carefully held spiritual life.

First four of the six powers reads another verse thus :

(31)

I share pleasure of all, who is comforted, well !
Proper praise go to them as good and fine who dwell;
Becomes mere compassion for men in pains who stay,
But who play foul, for them, I see nothing to say.

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All such like person who is comforted well, I share pleasure with him; he is entitled to receive my pleasure, which is whole-heartedly directed to such all apiece. And, one who lives with good qualities, and virtues and purity; proper praise may go to him from me. One, as a spiritual striver, should have such an intention, and good will for others. Mere compassion befits those men, who may be found or observed in pains. Suppose, if some wrong feelings be issued forth from one's heart, on seeing a cruel man in misery; as one may think that 'he was so cruel a man, that his sin has visited upon him with proper punishment'. Such like feelings are not noble, for a man in miseries deserves only compassion; even though you are not going to remove them, nor even you are in power to remove them, but then, wrong feelings should not take place. This is indicated by the word 'mere' in the verse. Mere compassion is suitable for one's own purification of the heart. The fourth power is equanimity, no matter, if one does wrong thing, and it is not so much concern of you; you stay equanimous in your self as though, that matter does not exist at all. You only observe or see it from nearness, but be not affected; if it is not practically causing any concern for you. If it is not relevant to some worldly

interest of yours; then feel it as non-existent. The fact of equanimity consists in letting things go as they would; nothing should be taken to heart by one, as it may affect either with affection, or with malice etc.

Something more should be known about these four powers :

(i) Friendly feelings,

(ii) Compassion,

(iii) Praise or praiseworthy attitude for the good and fine things of the others, and

(iv) the fact of equanimity.

If one only retires from wrong doings, but does not see reason for such a retirement or, in being retired, then wrong feelings may possibly remain in his heart to depress him or to frustrate. To retire from all wrong acts mere by faith, is the beginning or only one side of the right life. One is required to develop, side by side, emotional and intellectual level of his being. As in worldly life, or in worldly dealings, one may have even a vindictive heart with his worldly relative reason; even then, he goes quite with fullness of life, he does not know even, 'how his time is passing'. He won't even appear ever dull amongst others, or vacant always. Though such a kind of life with all worldly elements

as affection, hatred etc., may not be conducive to one's lasting peace in the long run ; even then to live life for him is not a problem, because all constituents of life; body, senses, mind, intellect and feelings remain occupied for most of the time. In the same way, one as a spiritual striver, should try to quicken his heart and intellect, with right feelings and right emotions, together with reason of action. All these above-said four kinds of feelings being created, developed and established, are a part of noble life; and these are also related even intellectually with one's ultimate peace; the last and eternal reward of one's systematic efforts. With them, all sides of one's life are rightly developed, even though one retires completely from the worldly material life. He lives a perfect life with them; for all requisites of life are, then, well fulfilled. To hold life for such a spiritual man, is not a problem. Bodily right act, or noble conduct, control of the senses, or all inner faculties, which is a part of one's right conduct also; and refinement of the feelings with right judgement, all these furnish a spiritual life; even with an intellectual satisfaction. Then, such a spiritual man, even though retired completely

from the world; he sees fullness of life in himself alone. What is more for the advantage of such a devout, that even struggle is not prevented; if it is essential part of life to hold. Such a religious or spiritual man ever remains occupied in himself; sometimes for avoiding wrong act further, consciously performing all good ones; and he keeps himself busy for refining his feelings and through meditation for concluding right knowledge; which presupposes setting aside of all doubts, desires and anger-like obstacles. He also keeps discipline in all respects, in outward living. Thus, with these four powers, what remains in mere upward religious life or faith ever missing; all that is perfectly provided, and happens to be provided, gradually for the fullness of the spiritual life; to realise the ultimate reward of it, even in life-time.

Immediately above-said facts are summed up in another verse as thus :

(32)

In oneself know full life for peace and bliss divine,
Noble conduct outwards, inwards live feelings fine;
See reason, truth of life, why right life is to own,
In meditation, stay wise with efforts well- timed known.

It is explained away in its introductory statement,

that noble conduct outwards say, when one is moving amongst the others; and inwards, fine feelings say, when he is on solitary seat meditating or observing his mind, to direct it rightly, to cultivate good qualities for spiritual perfection. Further to keep the truth of life, it should be seen in the light of reason. Observing the facts of one's own life, one should clearly know that how certain binding factors are naturally developed; to bind one with wrong acts, wrong feelings, and also with wrong personalities. And seeing in rapt meditation, by insight, their wrong, and painful future result; he should inspire himself to be delivered from all of them, even in the face of pains; and see how they are prevented? By doing what; what things are developed, and preventing what; they are prevented ? All these, are the parts of the truth of life. Now by being reasonable in living, in all aspects of life, he may go through them, with proper adjustment and also developed reason itself may see, 'why right is to own or possess' ? All this becomes clear in the raptness of meditation. Now to direct oneself further rightly, it is on the part of a spiritual man, that he should always stay as wise; and know when efforts are to be made, and what efforts are to be made ? Without being wise, one can not transcend temptation for wrong doings, or wrong thinking, or even wrong living, on the whole. So

great and powerful is the pressure of the nature, that one does not spare even a moment to reflect; about the future result of his doings and yield to its pressure and surrender to wrong act etc. With our open eye externally, we cannot realise the truth of life; and without knowing it directly by insight, one can hardly inspire himself rightly to take up the right line of action etc. So help of rapt thinking with single pointed attention, is never to be dispensed with. Now for meditation certain obstacles should be removed. Worthless views of personalities of others, doubts, desires, anger and slothful state of mind like obstacles, are to be prevented; and outwardly right conduct, is to be developed. So, all this in one, is the right life, or say, spiritual life, by which divine bliss; which requires no external objective condition or contact, is obtained and also with eternal peace. All this is the essence of this verse.

Now charity with abnegation (self-abnegation):

(33)

As one is offended, his pride is hurt with pain,
By one's conduct or act, his mind views wrong in strain;
In wrong feelings, wrong will and emotions in taint,
In all proceeding wrong who holds himself is a saint.

If by someone's conduct or act, one's feelings

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are hurt, he feels his pride is hurt, and he also feels himself pained; then, naturally he views that offender, as a wrong man. In offended person's mind, the offender is reflected, as not a good man at least; rather, a guilty, sinner, wicked or mischievous, or anything-like he appears to be. With such an image or view of his personality, wrong feelings with wrong will and emotions, may develop against him; to take revenge even. And then, by wrong thinking of a spiritually weak mind, many wrong things, or wrong acts even, may be done to fulfil the wrong desire of the offended person. But, why all these are said as wrong ? Because, though for the time being, in tainted mind, they may be understood as right; but they all will excite ill-will and its family in other's mind i.e. in offender's mind too; to exact the same line of action, which can never end anyone in peace or in blessedness. Nor even men, concerned in such-like enmity, live a happy life in the world; ever being in different kinds of doubts and in pressure of wrong emotions etc. for one another; scheming and planning even wrongly. Therefore, all these from top to bottom, are wrong in themselves. Wrong feelings will produce wrong will, and with wrong emotion in tainted mind, wrong acts will follow; and then all

will end in wrong undesirable consequences. Therefore, all this series of wrongs, if may be set aside by a one, he should be understood as a saint. Because he must then, disown one's self. This is the power of self-abnegation; or renunciation. If this power may be rightly cultivated or developed; then no one can hurt peace of such a one even, with whatever conditions. It is the self, which comes into the picture first; then the whole family of the same self, on its being offended in the form of series of wrong factors; begin to operate for only wrong results in excitement only. Then, one who thinks with some kindness for others; and keeps himself fully under control, and disowns one's own self; may emerge successful in keeping his peace unhurt and secure. It is only such a person, who lastly pacifies himself in his own soul alone; in it becomes everlastingly satisfied. The same idea is given by another verse :

(34)

One with offended being all its intended call,
Against pretended foe with moods attended all;
Be pain known, pleasure gone, disown self not to moan,
Charity alone be shone; not be shown anger flown.

Its essence is almost made clearly known in the explanation of the pregoing verse.

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As one is hurt, with his offended being, he calls together all evil thought; which is intended by the offended being, against his opponents. So, for many things he may think, and the same way, for many others, he may desire; then, only to proceed against his pretended enemy. 'Pretended' word, here, indicates that really no one is enemy of any one, in the spiritual sense; but it is ill-directed one's own 'self', which acts as an enemy, or, which enmeshes one in troubles; and entangles endlessly. If someone is offended, so to speak; and other appears to be an enemy, then, what will be accompanied with it? All wrong mood, wrong state of mind, undue worrying in some depressed state; and then, irritation etc., which excite one to pay in the same coin, say, to do wrong act, even against his known enemy: all these are accompanied with it. This is the position, in which one feels himself so badly placed; that he cannot exercise pure practical reason, to advise or suggest to himself, the better way out of it. Then, what ought to be done, is answered by the latter half of this verse. Though by some one's act or misconduct, pain be known, and pleasure may be gone foiled, say pleasure is failed to be experienced; no matter, do not lament on

account of these facts. But, what 'self' tends to come into the scene, that, you, by your earnest efforts; set aside, disown it, renounce it, and refuse it to own. One feels in oneself as offended, and 'self' becomes active under such circumstances; and then in its particular sentiment feels, that 'he has hurt me', 'he has pained me too much' and 'I cannot brook any more of it'. With such like feelings and sentiments, many wrong emotions, often haunt the person offended. All this is 'self' with its play. It should not be honoured. It only shows its supremacy. No reason backs it. It does not know its dealings, its expressions, and its desires. What it does, all is justified by it. But, if it is offended, it won't like even to judge the truth or reality, or the real cause of that offending incident. It only holds another one a sinner, wicked, or guilty; and will like to inflict a punishment, upon his so understood opponent. Now, such a 'self', wishing suchlike things, should be regarded as a child, by a spiritual striver for his ultimate good; and by reason it should be made assured of the reality, and may it never be honoured; so it is said in the verse 'disown self not to moan'. But then, what is to be done ? Charity alone be shone; charity should shine in the mind of a spiritual striver.

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All through, fine feelings, kindness and lenient attitude, should remain for others; while dealing with others, including the pretended foe. Though anger makes its appearance felt time and again, by viewing wrong act or misconduct of another; but, that should nowhere be shown in one's dealings. Even in one's solitude, also in meditation, if one attributes such like all to mere Nature's elements; and an ordinary man be understood as a tool of it, every problem will be solved rightly. No one will be understood as responsible for wrong doings, but one's weakness. One may see or remember assailing one's own self, and exciting to do wrong. As a spiritual striver, seeking life without any struggle outwards, he should try to remember, or observe his own mental level; where it seeks to assail the other, and excites to do wrong act against his offender. There is the chance to read the nature of mind. 'How it gets one forgetful, and in that it makes him do many wrong things, regardless of consequences' ! Time and again it inspires one, to act in excitement; viewing the wrong treatment of the other. Thus, seeing this, and all life in oneself; one will come to know the universal life or life-in-general. Now, one should own the power of pacifying himself in his soul alone with its all other virtues; blessedness with fullness of wisdom

will then shine in oneself, with full peace and full satisfaction; without external conditions being resorted to. If you hold your 'self' as it arises, as valid or true, then it will cause you to moan, to utter complaints; because in such an event as pains are inflicted, one is troubled, his pride is hurt, its son anger flies high, and it begins to utter moan or complaints; to excite or actuate one to revenge. So, this sequence of all inner factors, acts as a chain to fetter one fast. Even though one may be eating, walking, talking or doing or thinking or meditating etc.; it will insert its thoughts all through, disturbing all his dealings efficiently, and acts as a sheer drawback. So, to remedy it, one may disown one's such a 'self', that appears as one's immediate existence; even though itself being not more than a momentary timely phenomenon, of constant flow of consciousness-in-general. But thus, its momentariness is not easily understood or realised; because, one with all his worldly impressions, remains so dull in producing right knowledge in himself; that these momentary phenomena, become for him a perpetual scene. If, even for a once, one in his wrong sentiment or emotions, behaved with some one wrongly; as he could not control his passion, he is understood as a wrong man for ever: even though, he might be repenting for his wrong treatment, for someone, later

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on. Now, one should try to get oneself disentangled, by being inwardly active through meditation and wisdom; and not to remain merely on the worldly level, to do things according to the worldly standard of living. For, that cannot be ever kept going, in as much as the changes of the world, and age. If you only let yourself at the mercy of outward conventions and customs; you can never be blest, inspite of all your achievement and wealth, in the world. Therefore, try ever to become free from all mental entanglement, without laying any external condition. If you lay any external condition, to become satisfied and pacified inwardly; that won't give you true peace at any time even. As one's mind wishing and praying to God to punish his enemy for his wrong act; may be for his satisfaction in his belief, 'that his enemy will suffer pains'. Thinking thus, with some external condition he is pacified. But such like manner of pacification, has no justification, in magnanimous manner or line of thinking or acting. Then, renouncing one's self, one be better placed in his endless unconditioned peace, in his spirit or soul alone. This is the essence of this verse. If you judge your pretended enemy, not with kindness and leniency; poison will remain in your heart, and that will hamper your true peace.

Lasting peace in one's ever-shining, joyful soul is the true peace, which is only obtained or realised by fully unfettered mind, without any external condition. Therefore, charity alone be shone, not the other kind of feelings. Among the gifts giving up one's ego or pride or, say, consequently getting release from one's self, is the greatest gift, if one can be able to renounce it. If it is not owned, then it is presented to pure consciousness or God, as a gift or present. So, it is said in the sacred books, that one's self be presented to God, or Consciousness-in-General. It is itself made over to 'HIM', if it is renounced. Say, if one does not act, as it inspires in excitement etc. and, in himself, one becomes pacified; even by facing or enduring pains, he can fully renounce his worldly self; and by that reason, he becomes endlessly established in his ever-shining joyful soul.

As an average mind being a social entity, one with it, ever remains occupied with worldly matters of one's own interest, material or mental. How can one, then, come to know and avoid all worldly entanglement ? This contention is resolved by gaining knowledge of the inner or spiritual truth, through meditation and insight. This fact is stated by the following verse as :

(35)

Things fall in view as bright, runs one after delight,
Not seeks but guide-line right, and fights shy of insight;
For contemplation rise, sin in ignorance lies,
You know to do things wise, practised wrong tighten ties.

As we make contact with the objects of the world through our senses; if they appear as bright to our mind, to obtain pleasure, we make contact with them. If we are offended by them, then we try to reject them even with pain. Now, with these two practices of grasping their pleasure, and discarding or rejecting their contact; one becomes so habitual, that he pursues the same line of action, regardless of consequences in the long run. Some force is there behind one's such tendency, to impel him for the habitual delight. This force is developed by forgetfully pursuing the path of worldly pleasures; and, least reflecting for future results, and one's age etc. the factors, which decide way of happiness. Now it remains for meditation and insight to direct one rightly; by getting him convinced, that his well-being lies in his being retired, from the informed path of ills. If contemplation-like wise step is not taken, how then, right line of action be taught or inspired in emotional being. In a particular sentiment of self-appeasement, one fights shy of insight. He

won't like to think for such a one, who may preach or direct or advise for retirement. So he avoids that direction naturally, but, you as a spiritual striver do not proceed downslope, and rise for contemplation; for surveying the truth of inner and outward things, and for having in view all involved results; by going into constant meditative state, without which right judgement, especially in emotional being; becomes highly impossible. So for it, one may rise, ascend, and get up from his natural bent. For, so long as one remains in ignorance, not truly knowing the matters 'as they are', he may commit sin. So, all sins lie in ignorance. That ignorance could be renounced by producing right knowledge; through going into meditative state, and there one can know for himself to do things wise, and not wrong foolish things or unwise acts, in haste or in a fit of petulance, which may turn up to bring about his spirit at disaster or ruin. If you do things unwise in haste, then wrongs will be practised, and they will tighten your ties; say, peace-hampering force of inner factors such as pride-like fetters. They ever hamper process of peace, by inserting wrong matters in one's right efforts for making peace. And the mind with all these fetters, remains ever stretched by frequent practice of wrong doings. And, as they become habitual, their pressure becomes so high,

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that one begins to do wrong habitually; rendering himself incompetent for peace, for which a man alone is entitled. So this verse ultimately suggests meditation as the force for one's disentanglement and final peace.

Supplementary interpretation :

As a wrong is practised, because of its temptation, it becomes habit on being frequent; which develops into one's nature. Now, that has its unavoidable tendency, to incite one for the same wrong. If one resists the least, it stretches one the most to yield to its pressure. Thus, his ties are so tightened, say, become so tense, that unless one yields to their obedience; he does not feel ease or comfort. They remain ever stretched on one's consciousness. And, through this stretching, strain is caused even on one's judgement. With this strain, one recurrently falls for the emotions of doing habitual wrong. And, habitually doing wrong, becomes the nature even anyone; then such a one remains closely fastened with it. Its ties affect, then ill-will, wrong sentiment, mood and emotion-like many factors, are closely drawn. And then, person affected with them, must remain doing everything for them. He will have no will of reason, no spiritual concept of self, no thorough-going being in himself; but the one

involved in natural acts. And, if one sees thorough-going being in the whole span of life; he will think for it, rather than for the tied up being, which knows only for the pleasant moment. This all is implied by the last line.

'What will be lastly gained by it,' is indicated by the following verse with its supplementary things as thus :

(36)

Prevails as passion's gale, one fails to countervail,
Impulse that entails pain, how hail right to avail ?
If truth does shine, declines one's unfine being confined,
Inclined to refined all, finds joy in soul, not blind.

By meditation what is gained is right knowledge, through insight into the truth of the things, or the matters as they are, and as they end. This is said by the latter half of this verse. Previously, as its introduction, natural position is pictured as thus :

If gale of passion, strong emotion or anger-like state of mind prevails, say, becomes predominant; or in its usual course, its currents flow like those of a storm of the strong wind, one, for the most, fails to avail against the impulse or impelling force of the passion; which entails or imposes on even any one, pain as the consequences of his wrong deeds; done in haste for the satisfaction of that habitual impulse

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of sensuous joy; because what is, then done, that happens only to be a sudden thing or sudden act. One does not know, with its temptation 'Where will it end' ? If one cannot avoid it, how can he hail right states, right conditions to avail, to benefit himself ? One must receive with respect, all right things and all right states of his mind; for his well-being. 'How that may be inspired' ?, is answered by the latter half, 'If truth does shine', say, if truth remains ever shining, it is not forgotten, 'what ends in what' ?, then one's unfine being, which is in many ways confined and combined with many wrongs or ills, declines, say, shows downward tendency or trend of itself. It then no longer tends to remain as confined or unfine but, turn to opposite direction of spiritual progress, say, becomes inclined to all refined things, refined matters, and conditions, and all purified things. What then happens ? By being so purified, it finds joy in its soul alone, rather than in worldly motivated wrong things. When it retires from worldly wrongs, it, no longer, remains even blind, for soul; because outward binding fetters on being set aside, one reflects inner reality and then he, no longer, remains ignorant of it. As ignorance is destroyed, soul becomes lit and enlightened in itself;

its joy is then clearly expressed, which entertains one most; finally, getting one fully disentangled from the worldly existence, and confers on one most charmful experience of freedom and peace; as the final reward of all efforts for all the time to come.

'How hail right to avail' ?, may be interpreted thus too. Only a man has such a title or claim or privilege, to go free from all painful worldly endless entanglement; because as an intellectual and a rational being, he can exercise pure practical reason to get oneself free; from all such entanglement by producing the right knowledge. In other beings, it is not to be met with. Therefore, one should greet his such a right to avail oneself of the best of the reward of his human existence; if right things are known, and right efforts may be well made, and if one so desires. But if he remains always overwhelmed with worldly passion or its currents; then he is not so different from a man-in-general life.

Now amongst the ten spiritual great powers, right effort or energy is defined here; without which nothing is accomplished. Though it should be placed before meditation and right knowledge; for it is required even to destroy obstacles of meditation; even then, because this is not to be

resorted, unless one knows right things to do by solemn faith, or some deep meditative thinking. So order is changed. There is no such reason in placing them in any order. This power is defined by the following verse thus :

(37)

In low resistance flows evil mind, slow to know,
How be it towed to good, follow avowed all vow;
Reduce to nil ill-states, with a will, good all fulfil,
Be killed wrongs as stilled rights for ever, still gain skill.

Evil states have also energy of their own. They too energise the mind, towards the direction for their satisfaction. Now one, as a spiritual striver should be energetic, so that he prevents, and goes on preventing all suchlike evil states or impulse of worldly mind; until they vanish root and branch. So, it is to be done for all the good states. One may produce them, and remain energetic against the counter-pressure of previously developed evil states; until virtues produced are stilled or well-established.

If one's faith is weak, say, he is not possessed of solemn faith, or he has, as yet, not gained right knowledge or knowledge of the truth of the things or matters; where they end or where what ends, and by which what is produced ? etc.; then he does not know to resist rightly the evil flow of his mind.

Because attracted by apparent something pleasant, he embarks on to do things wrong; which may end in his ill-being, rather than well-being. Thus with such a low resistance, lust, anger, doubts, wrong views etc., often flow in such a mind, which is slow to know how to go after its well-being; and, how it be taken along or forcibly pulled along, behind anything to his ultimate good—well-being. It is all right vow, which being avowed, and well fulfilled takes one along itself, or pull him behind itself to the final good; because they all proceed towards well-being. As they all, being organised, move towards the good; so mind observing or following them, is also pulled along behind them to the same abode. But flowing in evils, mind can not know to follow all vow, which be even avowed for well-being; but, by the influence of evils, it remains ever occupied with same worldly things or wrong matters; and never intends to know even for them, repulsive as they, all appear under the influence of the evils. What to do then ? Right energy is the answer. With a 'will', say, resolutely, firmly and constantly, all ill-states be reduced to nil; and further cause to happen all good ones, virtuous, of good qualities, contentment, dispassion, forgiveness etc; against their respective opponents etc., like greed, lust, anger etc. As contentment

being worshipped or honoured, sets aside greed, so all other good qualities, destroy their opposite ones. Thus two kinds of right effort or right energy is indicated, against the wrong energy of evil states. Further more, it is informed by the fourth line of the verse thus : 'Be killed wrong'. As it remains remote from you; so be stilled right, as it remains ever associated with you, say, well established in you. For this purpose, 'Still gain skill'. True ! one can prevent wrongs, and observe or follow some other right things in life; but they both, with their result, never perpetually exist in the mind. By knowing but through meditation, the truth of life, and, by frequent avoidance, and owning respectively of them; one becomes so skilled in this process as prevention of all wrong, that acquirement of all good becomes even natural in such a mind. Thus far should be done, and one should ever remain after acquiring this skill, on practical ability, for the both.

If this power is rightly held, one can set aside even all obstacles of meditation and further, knowing more and more; know about the subtle states of all inner fetters and again exert power to reduce them; finally reaches his blessed goal, i.e. peace in his ever-shining soul. Thus this power, right spiritual effort or energy, consists in four

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states or in four functions :

(i) to prevent wrong as it appears,

(ii) to know to prevent, so as it never shows itself again,

(iii) to acquire all good and right,

(iv) to acquire or produce it so, or be developed it, so as it eternally stays.

You prevent an evil, once, twice or thrice, then your mind may turn your look to other things, other matters, through the senses. Your attention being diverted to other matters, keeps that process of prevention in suspension; and, evil-being gone to subtle state, lies hidden in your being, to seek for it other chances or occasions to deceive : it is yet never fully destroyed. If one, then, keeps himself alert, vigilant, and with concentrated mind; and with full being remains active in preventive process, and sees its (evil-being's) final extinction in meditation; and, together with that wakeful free mind, lives even with pleasure of freedom; then, one has achieved perfection in preventive process of all evil. The same way, all should be done in respect of the good ones. Thus, such four-fold energy is to be ever kept with one, for the eradication of all evils; and also for the acquirement of all good, on the path of spiritual perfection.

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The spiritual great powers are defined with their functions in the pregoing section. They help one, to become pacified in oneself; without any external help or outward condition. What is obtained by outward conditions, that can never last. Everything outward undergoes change. Then, what is obtained in oneself alone, by inner powers will last for ever. Thus, these spiritual powers developed rightly, setting aside all binding conditions of soul and mind; render one fit or competent, for the experience of expressed soul's joy and peace, unconditionally. But, often, living with others, in others or in society, by certain influences; or because of interest of their own men are variously affected, and are bound to see pains and suffer humiliation even and remained agitated; and not a few live even in very bad confusion, and are compelled even for wrong doings. How then, one can obtain peace, as often, for others, one's wrong views are made by their wrong acts. These wrong acts are reflected in their personalities; rather, they are only judged by their such-like wrong acts: and by their those wrong acts they are viewed, so that anger and ill-will be roused, to make even a religious man do wrong or retaliatory acts against them; for his satisfaction. How then, lasting

peace may be obtained ? It means how we should think, feel, and act in the world we live in, while we seek lasting peace by spiritual means ? This next section is giving in it idea, for resolving this contention.

(38)

Without being offended, and, so without being pained,
One can't live in the world, for one's comforts he's chained;
But, if entangled mind even the least, outsides,
Views and plans against men, true peace little abides.

True! one cannot live in the world, without being offended, and with that, without being pained; but for one's comforts only, he is chained. He is chained with objects, and so with certain men or relations. The objects are not always to give us comfort; for they are not thus created. The same way, all men are not in mood or sentiment, always to behave to our liking. But if, one may reduce his desires to a few, which are most necessary for maintaining his body; then, he will be troubled a little too less, rather say, a much too less. Now, one being chained only for the access of his comforts outwardly; even if by force or using certain powers, he manages for his comforts; of such a one's mind will become entangled even much more. One is troubled, if, even in the least

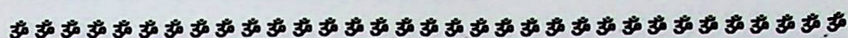
degree, he views a trouble-giving person as his enemy; and weak in spiritual insight, for that reason avows to pay in kind; and, then plans wrongly against him. Thus, with suchlike feelings and acts, true peace can not abide. It won't remain to continue. For, as one views and plans to retaliate, his mind remains occupied with unhealthy thinking; and repaying in kind means to offend, and pain other too by variety of acts, as he himself once had been offended, and pained. Now, offence and pain, as in oneself inspire feelings for revenge, so will they inspire in others. This fact is well-known to all. Therefore, doing such like things, one can not go free from fears of opposition, and ill-will of the others. With suchlike mental states and feelings, together with many other wrong emotions, like ill-factors; how can one's peace abide ? Even by viewing wrong alone, one's peace is abolished, what to speak of doing something wrong in return. Therefore, a wise man, as is suggested in the following verses, continues to remain with insight, and self-control; and never falls in race of doing wrong things to others, for impeding his own lasting peace in soul. One will do wrong against another, and the latter will repay in kind; and then, again the former one will think in the like manner, thus this race will see no where

its end, but evidently, in death.

Spiritual powers developed; work against the inner fetters or binding ties, or all that is connected with them. If one's mind is observed in agitation, or in restlessness etc.; it means one's being has become bound with inner binding factors, or forces i.e. fetters. If one can free oneself from them, or their influence, he may put to an end all agitation etc.; and re-establish peace alone in one's soul, without taking recourse to any worldly condition. The peace or anything like joy, or all pleasures, obtained by worldly conditions are never to last. But, what is obtained in oneself, in one's soul alone, without any external condition; that alone will last. Therefore, one should know these binding inner entities, which obstruct lasting peace for being expressed to work against them; and by that to pacify himself, by developing thought in himself, and also by developing aforesaid spiritual powers. The following verses, name these fetters, as they are important to know for their elimination; for eternal inner peace.

(39)

For pleasant sensation thinking affection bind,
To kill the painful all the same does hate unkind;
Lost in concerned thinking dwells on self- interest,
Even with worries, mind deluded finds no rest.



What we once experienced as pleasant, affection for it develops, and it is so developed as one thinks for it, time and again; and if such thinking may not be obstructed by some other matter of interest, it goes on to produce desire for its object. But the object of it, can not be contacted so frequently for many reasons; but, this tie of affection ('Raga') surely keeps one bound with its object, to be satisfied by the contacts of it frequently. It creates tension, if it is not agreeably served. Its presence in one's being is always troublesome. Either it be satisfied, whenever it shines, or makes its appearance felt; or it be eliminated. Often men satisfy it, and develop their bondage fast; but a spiritual striver tries to give it up, and pacifies his mind with the help of meditation, insight and self-control etc.; and accepts the life of inner efforts, to know the inner facts, and truth of life. As does 'raga' or affection, almost the same does 'dwesha', hate or hatred. But it appears in to the mind, to avoid or destroy, the painful sensation; or whatever goes contrary to one's fine feelings. It also, binds one with thinking, of the one with it. Thinking won't cease to be of the object of the hatred; but it will produce anger and ill-will like factors, to move one for the wrong acts; and to kill everything, what comes in

the way of his comforts or pleasures. It does not think about a one, who may be falling prey to its cruelty. Therefore, it is unkind in nature. Now in both the affection and hatred, if concerned thinking in the self-interested person even with worries, gets him lost in the depth of series of thoughts; and so exclusively one becomes lost in such like thinking, that he does not even know of himself and the others; and remains restless with it. This one is the binding factor of 'Moha'; a different fetter, which also keeps one occupied with thinking. This one may be said, even by the name of delusion. The person in whom it prevails, he remains befooled or deceived by it. Though, something may be worthy of performance or not; but mind with it, won't like to come out of the bondage of it. Thus by three ways, thinking binds. It (Moha) has, too, its object of these two sensations: one is to obtain pleasures, and the other to avoid pains or troubles; even then, it keeps one occupied mere by deep concerned, and worried thinking; because of unsuccess in its desirable thing. So it exists mostly in the mind, not so much in activity; but, affection and hatred directly think of their objects, for the purpose of pleasure of action even. But, either by failure in them, or, opposite happening etc.; it (Moha) binds one, only

by concerned and worried thinking. Many things related to them, are revealed in other verses too. Here in this verse, or its explanation, only by name or by way of definition, they are introduced.

If above-said three remain in mind, others too follow as their effects, and still certain others precede them. They are named thus :

(40)

Spring up, then, various views and tearing doubts prevail,
One on conduct and vows dwells much to no avail;
Love of all expressed form and formless even in mind,
One's conscious worldly self, lastly ignorance blind.

To feel one's existence, one cannot live or remain in inner darkness of 'Avidya', or spiritual ignorance. Therefore, to feel one's existence, one will produce even light of knowledge, of any kind. He may begin to think, or direct his senses; to produce any kind of light of knowledge. With this, certain views may flare up, and doubts and obligatory thinking may also follow. Sometimes one becomes lost, in thinking of objects of his pleasures; and sometimes as some certain other objects fall in one's observation, or come into contact oppositely; by viewing them oppositely, even particular opposite, or malacious thinking may also be induced. Either way these fetters, make their appearance felt; and sometimes they

are felṭ as chain, as they are all inter-related. They have their complex-work, to bind one's being. They will produce certain views of persons and things. If some object had caused pleasant sensation, its pleasant view will be made, as Oh, 'the object' is very fine etc. If it is felt otherwise, say, unpleasantly, then, different view will be made. The same person or object may be, elsewhere, in other persons, differently observed or viewed; but one will view it, by one's own sensations, feelings or by his own impressions. With them go various forcible doubts. They make their rush, and upset one's being. Now, as one's interest is involved, these fetters get one dwell much on one's obligation or get one think long; then for line of action, desirable to reach one's own end. One thinks much, dwells long on one's conduct to decide; and so one is avowed even to many things, as he has for his rule of life, his future good. They fall sometimes, in opposition to one's desirable line of action, for his apparent interest. Then, if one cares for one, the other loses, and if other maintains, the former threatens. So, one dwells much on thinking for his conduct, and solemn promise to no avail; but it , only, gets one exhausted by worthless outward flow of his conscious energy; which by the time, tells upon his health even. But, because of these external

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fettering entities or ties, for his worldly pleasures, he cannot help then. They, by the pressure of his own worldly interest, are all produced and, by the time, get one troubled and pained endlessly; to repent only by remembering his wrong way of life. If he does, what even he did not like, but only by the pressure of binding factors ; lust, greed, anger etc., even then, he ought to dwell on thinking too much, about one's conduct etc. Now, as one's life and existence, are bound with the field of the senses and mind; so one remains attached to, and bound fast, with them. One's mind never feels happy, that it may be in a wakeful state; and then, its impulses to observe the objects of the pleasures or comfort by the senses, may be obstructed. Even in meditation, the same mind, the same fetter, directs one to know about the outward things; and conceive them agreeably. Thus, these are two fetters, 'love of field of the senses', and all that mind can conceive as good, bad or such and such etc., for his apparent worldly interest. So with them, one feels or assumes existence, in the external world; without which, one feels himself upset or lost. So is one's worldly most beloved conscious self. And, then, the last one is the 'ignorance', it is blind in itself. When there seems to be obstructed flow of mind, to know the desirable and the self—some one's self, ignorance then,

appears to be as a dark, blind state of inner being, without any knowledge; but with the feelings of certain pressure 'to know' remains there. For 'to know' means, 'to be or to feel existence'. But, then mind arises, but remains—to know about its interested things, and with them to feel existence. If, even it is obstructed, then, 'Avidya', or spiritual nescience or ignorance won't let one be happy. In confusion, it makes one fall. There one feels, 'as though he were going to be lost'. Without feeling his existence, ultimately he revives the same impressions of the past; same acts he reminds and also of the self, some existence. All this is the complex inner or spiritual bondage. With it, none can be happy and ever satisfied. But with natural life, none is in power to go free from this complex inner bondage. Thus it will remain with all and ever, with the chain of fetters, until death comes. But with the development of aforesaid spiritual powers, and spiritual life; they all will be understood and well-known, with wrong function of them, and then could be set aside; and eternal peace, then will be gained. Whenever one feels in himself restlessness, or agitated state of mind, or confusion etc.; he can locate them in his own being, and then exercising these developed powers; try to get them renounced.

Forthwith, one will become satisfied and happy, if these above-said fetters are totally prevented. But, if they are, by some external application, only for the time being, separated or obstructed; as often worldly man does for his relief, then, by lone practice of that application; they will become more intense. Therefore, only by spiritual life, and developed spiritual powers, one should try to gain deliverance from them once for all; and become eternally satisfied in his ever-shining joyful soul.

Third line of pregoing verse may be variantly read as thus :

'Love of all expressed form and formless even in mind'. It is interpreted thus :

All see this body as a mass of filthy matters; and as such, is not a matter of respect or object of attraction; but, even, then, in one's body, form visible to eyes, expressed by gesture or gesticulation, by voice or by any of the senses; one feels beauty or some attractive condition, which arrests one's mind; so that one remains ever after it. Its separation happens to be an unfortunate incident. Thus all expressed form, as is in a child or boy or in a youth, in his behaviour or conduct etc., is intrigueing. Even heavenly Godly forms being perceived in meditation, are so attractive; that a religious man even becomes

bound with it, and won't like to go further; for complete or perfect deliverance in this life. So this is another kind of fetter; which is quite different from the love or affection, of the worldly objects or personalities; as father, mother, brother or friends and other relatives etc. They are all established views of some existent reality, established in childly consciousness; supposed to be even in one's body, though it may have no substantial things in it, or reality, behind them; but the one for practical purposes. But even then, one remains attached to such an object of views as of personality; so are certain views of things, which a child never observed by its senses; unless they were acquired by his mind through practice. Now ' this thing is this' or 'such is such and such'; all these are attributes of mind. Things or personalities expressed in them, may be for practical purpose; but they have no reality of their own, but of consciousness. So all this knowledge goes or glows only in mind, and therefore, it is formless. If one remains attached to it, even he remains bound with something mental; that goes in mind only on formless level. If one goes free unconditionally, in being empty; without conceiving by mind anything, but with his shining soul in himself; really he has gained true deliverance. One

may view that 'all is consciousness, and all is mind,' even then he assumes existence, if he does not practically realise his free soul. This is another formless level of consciousness; which stays differently from the formlessness of the sky. Sky is also a formless in experience. As expressed form, or say, something expressed through the senses on sensuous level, is attractive, and therefore binds; so openness, where one feels oneself free from the sensuous sphere; is also a binding and arresting condition. Unless one is delivered into emptiness, of shining soul with its joy; he remains bound with openness even. Like all form, this formless level is also a fetter. And thus, they are considered as two different fetters—love of sphere of form, and formless; that formlessness may be of endless open, or sky or consciousness, as a mental attribute. These two fetters are often mentioned by the terms of 'Name, and Form' or 'Nama, Rupa' in the scripture.

(41)

What occupation is this stray where senses and mind,
In ill fatigue to go, or, in ignorance blind;
Right vocation is where they are all controlled,
In soul for eternal missed peace and Bliss to hold.

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This is to be read with eight wrongs and rights. One can not live unoccupied, for, life is not consistent with being so; he must do something; if he remains ever doing habitual things, and because of practice, attending always to worldly matters, inspite of his age and strength; then, what a strange occupation is this; say, it is not so useful, not so consequential; for, a man has gone to a different stage. Only because, he does not know to remain occupied in himself, or in his soul, for some noble purpose; therefore, he remains occupied with habitual matters, in worldly way of life. What occupation is this, where he remains busy with outward matters, outward things only to pass his time; where his senses and mind, are gone astray mere in ill-fatigue to go : say, without any necessary purpose. One's distracted or strayed senses in the world, get one lost in the world, so that only ill-fatigue is developed; which is painful in experience, and then, for its release, one may be lost in lassitude, sleep-like states; which are mere specimen of dark blind ignorance; where mere fear is begotten with the passage of the time. One can know nothing about august or noble things or matters, related to one's life or life- in-general; because it appears to be uphill task for a habitual worldly mind; but there is another way

of life, where unnecessary outward activities are controlled; for it, senses and mind are controlled. This is right kind of vocation, but, for such a man; who can endure a bit of pain, for noble purpose. For, perfect in soul, living in its knowledge, he will see unperishable peace and bliss; which otherwise remains ever missed. If such an occupation becomes naturalised; he can hold his peace and bliss, eternally. This is the essence of this verse. Though one can pass his whole life, keeping himself busy, with worldly matters out of his habit; or because of his shaky being, against some troublesome or painful experience, even though it is with its great reward; yet that way of living is not so worthy, for, lastly he will have to renounce the world; and he will die depressed in ignorance, knowing nothing about the inner truth and problems, and about his free self or soul. But one, who remains ever practising control over his whole being, knows life in oneself alone; and there he lives with satisfaction, excluding the whole world from his consciousness. So finally, at the time of death, he won't be depressed, or lying in ignorance, for only pining for the wordly things, to feel some existence of his own worthlessly.

Supplementary Thoughts :

What are those facts, which will come to the

knowledge of one, who controls the senses and mind? And, one who does not control, but remains ever busy with the world; dies ignorant of all this useful knowledge. It should also be known, as to how the knowledge of these facts is useful.

Almost all remain in pursuit of outward knowledge. Naturally, all such like knowledge has its attraction, because of some worldly reward; but one can also keep himself busy, in search of the facts, of truth of one's life, and its ties-like elements etc.; and then, he may come to the knowledge of many useful things, which are related to its real knowledge; for the greater reward—eternal peace. In a man, all that we see in him, is related with his outward existence, as a part of society as he only lives; and bears all, which our relative existence as son, father etc., presupposes. With all that, he has even some elementary existence with lust, anger etc. too; which is supposed, as the basis of life. What about his deeds ? Where life ends ? Is there some further course of it, or not ? What element is the soul ? etc., with many others. These questions are answered in soul or spirit of a one, who does apply himself to control his being, i.e. all faculties of knowledge and action; and then observe the inlying facts of it, which will guide him, to

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conclude the truth of all of them. But as the natural impulses thrust one into the world, to assume there some outward existence; or his ill-being directs him or pressurises him, to go out into the world, for outward reward or pleasure; and one obeys it, yields to its pressure; he is never fit for knowing anything about the life, and its important and useful facts; with the highest reward—eternal peace. So it is said 'what occupation is this' etc.

Ten spiritual great powers are defined, and also fetters against which they work, are also made clear. For freedom from worthless worldly bondage, and for inmost peace; these fetters should be fully prevented. Without development of thought and insight, they won't be set aside; and thought will be developed by exercising these spiritual powers; right knowledge or inner spiritual knowledge is the last one, which has its function to destroy or dispel ignorance; which lies at the root of all evil and its causes—spiritual binding forces. So the following verse, indicates its function as follows :

(42)

All forms of right knowledge live ever to dispel,
Arrayed, of ignorance all forms, which do impel;
For objects of pleasure, for existence outside,
Quick impression but right knowledge all set aside.

By knowing the truth of things, ignorance related to them is dispelled. Knowledge of the truth, is right knowledge, which comes about by meditation and insight. It has its many forms. Certain forms will dispel lust; another anger, pride, delusion or envy, jealousy, doubt etc.; but as right knowledge, it is one. So ignorance, too, has its various forms, some of its forms may arrest one, in liking for taste, another one for honour, and still an other for greed of wealth, etc. All these forms of ignorance, which impel one for objects of pleasure, and for outside existence; and quick impressions, say, past impressions, once obtained, in childhood etc.; where things appeared to be bright or repulsive, according to their involvement in practice; all that quickened, say, revived in impression, force one to take the same line of action; as is for the satisfaction of one's habitual mind. It is so great a force, that inspite of one's age or time, it will go on enforcing; so that one satisfies this impulse of past impressions; and then, he may be occupied, in whatever way. It does not let one, even to think about its reaction, or future wrong result. Now it is, but only right knowledge, insight or wisdom, produced by, in meditation; that can, at least, inspire one, to take up the right

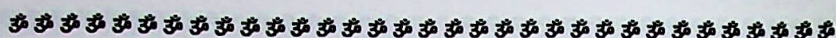
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line of action; to prevent future wrong result. Now this above-said by meditation gained right knowledge, sets aside all ill-ramification of ignorance. Just by the reflection of right knowledge, all forms of ignorance, with their effects are laid aside. All forms of right knowledge, remain arrayed in mind; as all forms of ignorance, too, remain arrayed to bind. What form of ignorance binds, or comes to bind; then corresponding form of right knowledge comes to set it aside, mere even by reflection of right knowledge. Only impression of right knowledge should be quickened by right reflection; then deceiving evil force of ignorance subsides : then, no wrong act will be done, and no wrong mind and feelings, will poison one's heart. This is most required for the development of right thought, for freedom of heart, and for peace.

'How right thought or heart be developed, and for what purpose, such development will be;' is introduced by the following verse thus :

(43)

From all entanglement Oh ! one can free one's mind,
Not using outward means living in soul refined;
Mere, by spiritual powers developed in one's own,
Seeing reason in pacifying in oneself all alone.



Freedom of one's mind is the reward, obtaining which, one becomes established in one's soul; and then he realises soul's innermost bliss and joy, with full freedom; from all material or worldly entanglement. But this freedom from entanglement, must be gained in one's inmost self or soul; only then this will be unconditioned, devoid of all worldly conditions ; then it will be understood as quite natural, everlasting. If freedom is gained, by the use of outward means—force or certain objects of the world, it will involve many others; and, then to them our heart and mind, will remain ever attracted somewhere; for fear of reaction of them even—good or bad. Then, even more thinking may be done, to avoid further chain reaction, of all outworldly handling of matters. All this will not contribute to unconditional, and lasting peace. All suchlike reason should be brought to reflection. Even though, there may be some facial pain, but one should intend, and like to retire from violent dealings; which have their unavoidable wrong reaction, and result in the world, in the from of endless entanglements; and many troubles. All this is the development of right thought and feeling. If you use outward force or means, even its satisfaction is not so genuine. It may appease your pride, or momentary emotional will, being or self; but it has nothing to do with

real joy or lasting peace. All this is reason in one's being pacified in oneself; and this will be done by exercising kindness-like, ten great powers. Thus, this idea is given in this verse, that one seeing reason in pacifying in oneself, in being all alone; but not with the help of other means—mental or material; but mere by the use of inner spiritual powers—loving kindness, sympathy etc., rightly developed in oneself alone; only he, in one's own, can well free his mind, from all worldly or material entanglement; for the best reward of spiritual, lasting peace and enjoyment; of innermost bliss. Without using outward means, which a very few may according to their time, age, enjoy; a man with spiritual powers, may well live in his refined, purified soul. Now, why it is said in this verse, 'living in soul refined'. For, if one retires or may retire from wrong acts, and may not use outward force, but initially his mind may retain bitterness in outward feelings—habitual feelings—then, his heart being poisoned by that bitterness, and being disturbed or upset, one cannot enjoy peace in oneself. Therefore, he should only live in soul,—in his refined soul. Then, and only then, without using outward means or force; one can free himself, from all worldly poison, and he

will be fully competent; to obtain real reward of blessed peace in himself.

True ! we should retire, and try our best to pacify ourselves in ourselves; but, others do excite our feelings to the utmost, to get us so exasperated or enraged; that we can not feel ourselves in power to retire, and not to repay in kind; under such circumstances, what thought should possibly be developed ? The following verse as for its answer begins thus :

(44)

All is not in power, O ! master of his mind,
To control right to act and live blest peace to find;
Driven by what you like to do wilful all act,
Move all elemental force, the same, by its impact.

One should develop his thought, by knowing the truth lying deep in others; by meditation and insight. In respect of others, one may see where they are placed; in what position are they; can they do whatever they like, or, whatever they feel as good for their well-being ? O! no; all is not in power to do, whatever he likes or sees for his ultimate well-being; all is not even master of his mind, as it may obey him; rather mind has its natural impulses to direct all persons, for certain

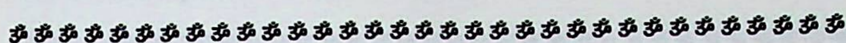
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wrong all acts; even though they may result, in one's ill-being or unhappiness. We can judge well all this, even in ourselves; so men can not rightly control themselves, to act and live to find blest peace ; they are not master of themselves. We can not expect from them anything ; for they are not in power to do, all they promise, or all they have avowed to. Why they are not so, say, master of their mind, to do all good, and how can we arrive at this conclusion ? The latter half of the verse answers; that you can judge by the knowledge of your own life, and its events. Sometimes, driven by the impulse of over eating, we eat too much; even speak, sleep and laugh too much, to remain in good health. So in anger or pride, we conduct ourselves wrongly, in amonghst others. Thus, as driven by natural force, we like to do all wilful, say, obstinate or self-willed act, regardless of consequences; so do others, driven or moved by the same elemental or natural or habitual force; all wrong acts by its influence—good or bad, regardless of ill-effects on others, for the unhappiness of the persons themselves; who perform them. When anger or pride or say, any natural impulse, overwhelms one's mind; even though he be at times, an ordinary spiritual man in faith or wise even, he can control

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himself, then the least. So great, is the significance of the impact of natural or elemental force; that one happens to be mentally, intellectually and even, to some extent, spiritually deficient; to know and do things right for one's advantage, and for his ultimate well-being. It means, as one in oneself, is not all powerful to win over nature, to do things right; so are all others, in particular to control themselves; to do things right for you even. They are helpless, they are only tool of the 'Nature'; as they are driven by it, so they act. You think first for yourself, how you can live happy, in your eternal peace. By being violent in acts or dealings, your peace is disturbed; therefore you, only, in the first place, make yourself secure, in respect of eternal peace or happiness; but not see too much of others, in others. Serve yourself first; if your house is burning, you try to extinguish fire of it; then think of others. Observing only others in powerlessness, and holding them responsible for the natural acts; won't serve you well, for your lasting peace. This all is the essence of this verse, which is implied in its words.

The above said idea, in the last few lines of pregoing verse, is clearly spoken in the following verse as thus :



(45)

Your prize will be too great to be undone by all,
In spiritually weak ones you be, but, too strong to fall;
See, by universal force to act how men are strained,
Live with insight, in strength by right meditation gained.

Here, in this verse, it is suggested to develop these powers—meditation, right knowledge, and then energy—right efforts by way of right living; so 'live in strength' means, even with refined heart, being kind to others; sympathetic in their miseries and helplessness; and so they, being devoid of meditation, and right knowledge, live blind in respect of spiritual facts : one, being with all these powers, lives in strength, and knowing truth of things, lives with right energy of controlling oneself. As one in disease, if he knows that certain quality of food, may give him death-like trouble, or pain; inspite of all temptation, one can avoid the same food, with the help of right reason; which guides him for his greater good, habitual stress notwithstanding. Thus, knowing by the right meditation and insight, one's greater good in avoiding all wrong; (which will be dealt with in detail elsewhere) one can control himself by being rightly energetic; inspite of temporary wrong

constraint or stress—impelling force of fetters mentioned above, for one's greater good. Surely, such a prize will be too great to be undone by all; for, it is obtained in one's soul or spirit, which is the essence of one's being, and is never departed from one. But, one should be too strong, with meditation, insight, right energy, and other powers not to fall. If these powers do not come to one's rescue or help, at the moment of wrong inspiration; then imitating others, one will also be subject to fall, say, as universal, elemental force in others; which remains seated in life-in-general in all beings, from the time of birth; through its influences, lust, anger, pride, or many other emotions, and moods etc., direct or enforce instantaneously; to do all wrong. So an earnest striver, may also be on the slippery ground without them ; because great is the strain of that force, which makes one and all, blind to act wrong, and even think and feel wrong. So, one should so manage himself, that he ever lives with insight and right efforts, and therefore with strength, to get this natural force neutralised : and, think others, who can not live well, on right path; as being spiritually weak, they have no right

concept of spirit, as unity of true existence in the life and beyond; hence, no unity of existence can they keep in view, and also no systematic efforts can they make, for some well-considered real goal; and no well-considered scheme, they can have of spiritual work, for true well-being. They keep in view, timely existence as of a child, or young. As nature moves them, so they do. Let them do so; they should be considered as object of compassion, if they cannot improve themselves; and, one be happy, in their being happy, with what a little, or short-lived comfortable things. Developing right reason, a spiritual man should develop his thought and heart; and with all these powers live in strength, to disentangle himself, from the network of spiritual fetters, and mental evil states; for his real, ever lasting joy and freedom from the worldly existence.

Almost the same idea is advanced by another verse :

(46)

Poor fellow! seek pleasures, weak in right intellect,
Moved by freak of weak mind lives wrong to wrong effect;
One being in capacity, seeing ones for well- being weak,
Not moves impulse as drives, inspires heart; right all seeks.

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One, who is rightly applied to life, sees the position of others in the world, in his meditation. Through insight, he knows everything of them, their pursuit, impulses, helplessness, conduct and all acts etc. Then, he reflects them thus : poor fellows ! inspite of their wealth, possessions etc., they remain ever in want. Every desire in this world, is not ever fully fulfilled. Those who run after them, they grow in them countlessly and endlessly. So they remain ever needy; expecting more from their neighbours, children, and even from servants, and from all others, as their caprice appears; but on their part, they won't be kind, compassionate, observing good qualities in others; but find fault with them, and judge others by their experience of pleasure and pain; and, see their blemishes alone. They, on their part, being without charity, forgiveness, and seemly behaviour etc. in themselves; expect or anticipate all these from others. They go ever weak in right intellect, for they can not judge aright. They seek only pleasures, but how those pleasures are rightly experienced, they know the least. With restraint, and with other fine qualities, they are harmlessly and rightly experienced, even with health. Even though, suchlike persons may be a few in number. Persons carried away along with their impulses, are not in power rightly to judge for themselves; therefore, they

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are weak in right type of intellect, in right faculty of judgement. Why are they weak in right intellect ? Because they are carried away by the childish freak of their weak mind. Being themselves weak in their mind, they cannot rightly analyse matters; as they are, as they stand. Without right analysis, they cannot reach right judgement, which may direct them rightly. Hence they live wrong, to wrong effect, say, they live in a way, that their act or conduct result in wrong, in all ill-things; which prove consequently for their pains and grief. Seeing all this in meditation, and feeling rightly; one, oneself being in a capacity to do all good and seeing aforesaid other ones, being unfit for their well-being, for weak in all faculties in human beings, have compassion for them; and with kind and charitable heart, possessed of forgiveness for them; and with noble behaviour, seek all right thing. With what one remains ever peaceful; the same he may seek for himself, in eating, sleeping etc., in oneself conducting rightly with fine virtues amongst others. If at certain occasion, his mind too revolts to do things wrong; he should inspire it, by showing truth; for all right thing to do, to seek. With all spiritual powers, one remains in capacity to keep himself under control, and for that reason lives ever in reason. He never becomes confused or entangled worthlessly, as other spiritually weak characters do.

Thus he goes free from all fetters, which enforce bondage on all, by way of wrong behaviour or treatment from others. All this is the essence of foregoing verse.

It is indicated, that other's wrong conduct or behaviour makes one confused, and entangled. But why others are entangled ? because of pain, or painful, disagreeable experience of their being. Therefore, they cannot but reflect others, by their acts etc., and view them as responsible, for their pains. With suchlike viewing, doubts and all series of wrong emotions, begins. Ultimately, one embarks upon repaying in kind. So it is the element of pain, which begins the whole series of wrong things. Such being the case, one should remain mindful and energetic, against pains. He should not be moved at once by them, and try to endure them with reason, and clear heart : so much measure of austerity, one should practise. With experience of pains, one becomes confused; for all wish to see comfort, its experience should not be hindered. But sometimes, it is obstructed by others' conduct, and painful experience of one's being, confuses him and gets him, entangled with bundle of emotions. Then, one may try to extricate oneself from them, by being delivered from the influence of that a little pain,

consciously and energetically keep his judgement free, to know the universal truth; by which they will be delivered from all suchlike entanglement, that even let one unfit for right social living; where harmony is most required.

All this is suggested by the following two verses :

(47)

Moved by pain and influenced by other's conduct mind,
Looks at things to decide in sentiment unkind;
In partial prejudiced being truth, as is one in all,
Does not reveal itself, by ill-force right reason fall.

Others conduct wrongly, one is pained by its influence; one's judgement loses its fairness, and one becomes sentimental; and looks at things to decide in that particular sentiment, which happens to be, mostly, unkind; because it is rendered partial, unfair by the experience of pain. Thus, without fair and just investigation, it will hastily conceive beforehand, about the object. Thus with prejudice, no one can estimate what things are, and why they are so. So truth of the things is not revealed, which is one in all. If, one, enduring a little pain, may analyse the situation; he will find out, for his satisfaction, the universal truth equally influencing himself; and even under these

circumstances, in which others are placed or fallen out. So with fortitude and fairness, one should keep himself self-possessed; and then with impartial mind, try to see into the truth of the things. By knowing truth, as is universal and certain; one becomes free from confusion, and entanglement.

Thus next verse supplements the same idea, as thus :

(48)

Oneself being delivered from all influence; from pain,
Through peep-hole of insight look at world, truth is plain;
Know the world with its beings, as they are, where being placed,
And 'why they do things wrong' ? Comes to light cause well-traced.

Its essence has been explained above. One should become delivered from the influence of pain in the first place, through meditation, through insight; and himself living with insight, and keeping himself under control; not being moved by the wrong views of one's personality, or guilt. Then, what small hole is given to peep others by insight; only through that hole, one should judge others, but not in wrong emotion or sentiment; but with truth and right estimate, of other's situation. Only through that hole, one may judge others, with compassion of heart. Truth is plain, quite evident

to such a mind. Know the whole world as it is, as are its beings; how they are helpless in themselves; where they are placed, and where being placed, they are so and so, and why they do all wrong things ? Answer will be quite clear. By pressure of life principle, they are moved; and in themselves they are not so trained, to withstand the pressure of its emotions etc.; as does life-in-general in all beings in confusion they do. Now, as one being wise in himself, can well perceive, well judge through insight; he will like to remain controlled. If he, any how emerges successful, in avoiding wrong things, even with a great difficulty; then he comes to know how difficult is this for others and for every body too; because all is not in power to be a such disciplined character. Only a very few can do all good, and keep ever nobility with them. Thus all cause, being well-traced comes to light, and one's lost pleasure and interest in life, becomes again replenished; with equal-mindedness in others' conduct, and, what happened wrong or against one's feelings etc.; happens to be discarded, as 'no matter'. Thus, one can remain ever noble in himself, with his free heart and balanced brain for peace, and see, but, the others the least.

In the pregoing verse, necessity of practising endurance in pains, has been suggested to be

delivered from wrong influence; which hampers right judgement of truth; that saves from all entanglement and confusion. But, under pressure of pains, one becomes so enervated, that he cannot think even to endure pain, and yielding to its pressure, one becomes emotional or sentimental, and spoils or obstructs his right judgement, and, as a result of it, does all wrong. Then, with what reason one lives firm, and keeping with virtue of fortitude, which endures pains for disembroilment.

This is solved by further developing thought with and feeling, by the way suggested as follows:

(49)

Suffers, one, from disease, from weather inclement,
So, helpless, in old age, living inconvenient;
Why ? out of nobility, not one learns to endure,
Pains, from whatever source they come, living but pure.

To exercise endurance in pains, is not a new thing to experience. One suffers from disease, which happens very often, and so from inclement or severe weather; either by way of disease, or because of its being troublesome condition, in itself; one too suffers from it. He suffers, and endures. There is no otherwise of it, only by endurance, by the time, pains themselves are prevented. So, the same way, one being helpless, suffers as in confrontation of a powerful man; one

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should remain with self-possession. There, he mentally endures all pains, and lives even mortified. Certain ill-things fall out so unexpectedly; that one cannot evade them, or prevent them, in a moment. So there, too, we practise endurance, or enduring pains; but, without at once discarding them, they are to be experienced. So, one goes helpless in old age, and endures pains of it; and living not with convenience, surely endures them, though he may live with complaints, or grudge or grumble; even then, his pains are not fled, inspite of his plenty and all means. Such being the case, everywhere in life, one endures pains. He can not live ever on the bed of roses, for all the time. Why then, out of his greatness or magnanimity, should not he learn to endure them; for some noble purpose of his own ? From whatever source even they come, from a one or the other, he should practise endurance with insight and right knowledge; and keep himself mindful and energetic, in the prevention of their wrong effect on mind, every moment; so that irritation, confusion, and wrong views and series of wrong factors, may not come into being; and he may develop a wrong character for himself in society; to become totally isolated to crave for, lastly only death. Even there, he can not be better

placed with the wrongs, he has developed. One, in old age, living inconvenient, with grumble, develops a wrong character for him; but a religious man lives with all virtues to develop a heavenly or divine character for himself. So it is said in the last line of the verse 'living but pure' : sinless, free from all impure things, which very often, brings to pass experience of pains. Even power should not be used, against one's supposed enemies, by a true spiritual man; who seeks his lasting peace by being pacified in himself, in meditation through insight. To supplement insight, some parallel idea is given by the following two verses, at the close of this section :

(50)

You have power; true! being offended will you fight ?
And, fighting with others, live peaceful with what might?
In want of peace happy in the world how will you go ?
And, with no happiness what prize life is to show ?

You have power, true ! no matter, what's then? It means if you may be offended, or your comfort be spoiled, you will chastise your supposed enemies, and reduce them to order. But, they have also their circle, as all in the world, living in society, do have in which they move; even he, your supposed enemy may also be enjoying sympathy of very many men;

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though they may not be in power to hurt you, and you may safely punish them; but in your mind, with opposition of others, and misapprehension or fears from others; even divine fear, if in wrong sentiment with excess of emotions, you use your power unduly; won't let you enjoy peace. So it is said, 'with what might', you will 'live peaceful'? in the second line of the verse. Peace does not go in agreement with outwards material use of power, or force or violent acts. No power, even however great, may let one lie in rest. Peace is so tender a thing, that it ceases to be; by the least inner wrong interference of wrong factors, e.g. doubts, fears, envy, jealousy or pride etc. If peace is missing, one can not live or go happy, in the world or any where. And, if happiness is not understood as a prize, to obtain or have; then, life, itself ceases to be attractive, or full of zest. Then, even one won't like to be in the world. Therefore, one may like to stay non-violent, and pacify himself in oneself, in one's soul, by using inwardly cultivated and exercised powers—spiritual powers—loving kindness, sympathy etc. mentioned else where.

It is not one's right self, or reasonable self, which decides for the use of force, or outward power, against others but impulse of the moment. Impulse of which moment, makes one do that

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wrong? When one's comfort or ease is hampered, and, trouble or pain is experienced; then, mind being enraged, in that moment decides for the use of outward power etc. This is indicated by the following verse thus :

(51)

Impulse of the moment decide,
For all violent act on one's side ;
Lasting peace may be kept in view,
A true reward, though for a few.

Only, when one is offended, in that moment, hurt pride and flown up anger, with the faulty reason of their own, may decide for the outward use of power; by which all violent act is done, on one's side, on one's part. Then what should be done? Lasting spiritual peace, which is obtained in soul alone, may be kept in view. If it remains in view, one will think for it, its causes, and, all others, which assist it; and would, with pleasure forgo all wrong things, including wrong acts of others. Why lasting peace should be kept in view, and not momentary pleasure ? Because it being the sole true reward, one should provide all for it. Though everyone is not in power to have it, because they are carried away, with their emotions, to all wrong; which will be taken up in the following section. And it is this all wrong, by

which one badly loses, the chances for noble peace; but only a moment of impulsive mind, they see with its joy and with its satisfaction. They least reflect long-termed peace, with the help of pure reason. All this is the essence of this verse.

Now, to realise permanent peace, in one's soul, one should check up series of wrongs; which usually flow in the mind, and habitually spoil one's judgement of truth; and series of all rights should be made freely flow in one's being, through the cultivation of all spiritual powers; as has been defined in foregoing verses. But one asks what is right and what is wrong ? This should be made clear. For this following verse begins thus :

(52)

What's conducive to peace that ought to be judged as right,
Apparently be painful, stays at end, but if bright;
Contrariwise what ends in endless sorrows and pain,
That must be thought as wrong, on face, though, be with gain.

What contributes to peace, means permanent peace, that alone deserves to be rightly judged, as right ; even though seemingly it be painful; as almost all labours give some experience of pain on face; but if they end in some desirable reward, they are not considered as pains. So it is said, in the verse 'at end, if they stay as bright'. On the

other hand, contrariwise, what lastly ends, or may end in endless sorrows, grievous or mournful experience; though on face, say, on surface, on forepart, or in the beginning with some gain or pleasant experience; as often worldly pleasures appear, but they should be regarded as wrong. Because, they are lastly linked with wrong result, undesirable, with regretful experience; as experiencing afterward wrong result, one says, 'Wish ! I have not done that'. That means, it stays in his view now as wrong. Thus right and wrong are defined.

Now, where these wrongs and rights dwell, is answered thus :

(53)

In body, in organs, in the senses and mind,
Living in intellect all right and wrong we find;
They get run all in wrongs, not being directed right,
Bless, by them rights adored in soul, in truth, insight.

Where do wrongs or rights live ? They live in our body; in body are located certain organs, as hands, feet, our voice etc., which perform or serve some vital functions. By them, we do wrong and right. So, through the senses and mind, we do wrong or right. As we perceive objects by the senses, or conceive them by our mind as such and such, wrongly or rightly; the same way by intellect,

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which is faculty of judgement or reasoning, we judge or feel them, as such and such. As we often, affectedly or emotionally, become convinced of certain things; then, we will proceed to do mostly all wrong. And if keeping in view lasting peace, we direct them all—body, senses and mind etc.—then all right things will be done. Both these right and wrong, often we find in our body etc. As they run to perform right or wrong, so they are understood as their support. Really these all—body etc., are the instrument for doing right or wrong. Only taking in view this fact, they—right and wrong—are understood or said. They are living in body, senses and mind etc.; but if they are not rightly directed, say, not put on right direct path, of purity of mind from worldly passion; then they will bring spiritual disaster. But if, say, possibility is there, to direct them all on 'right path', then all right; opposite to wrong, will be conducive to our lasting peace. If they are well adored, or rightly worshipped; they will bless, or furnish with insight, or appeal to insight. Insight remains ever attracted by them; insight in soul, say, in one's inmost existence, and even in truth or about truth. Without insight, real reward is not in reality, experienced or even understood.

Thus wrongs or rights, dwell in all these places

of our existence, and body etc. If they are rightly directed, keeping in view endless peace in one's soul, alone, they help insight in truth for one's soul- realisation; through which one goes out of all bondage—spiritual bondage, and enjoys bliss and lasting peace in oneself. All this is the essence of this verse. One's mind remains in errors, in wrong beliefs, that certain worldly objects, shower blessings. All those errors are destroyed by truth-realisation, with the help of insight only. Only by right reason, one can direct his body etc. right. If one develops right reason or impartial reason; which never judges right or wrong, merely by momentary or timely impulses of pleasure and pain; but it keeps in view, his life-long good. Even it reflects in respect of his longer future; and even world beyond also, the result of all his deeds. Then he will decide for him, right or wrong for all actions to do. He also remains ever obedient, to do its commitment. He will remain ever with all right. And contrary to it, one who always judges by the timely impulses of pleasures and pain; and does not reflect his future existence in life and beyond; he falls prey to his passion etc., developed in earlier years of his life. He won't reflect much about longer future, and hence, remaining servile to momentary impulses of pleasure, will do all

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wrong. His reason will be only partial, to timely impulses of pleasure and pain. Mostly, he will remain in all wrong. He can not realise his blessed soul, with its everlasting joy. He can not develop insight in this truth of life, to work up his ultimate well-being.

Now what is the origin of these wrongs, which take place in our being or mind ? The next verse proceeds thus :

(54)

Not being honoured one's will, or, one in comforts fail,
Or, pain fall out instead, or, hurt one's pride bewail;
Or, in unoccupied being where right ones stay yet slow,
Show ill past impressions all wrongs freely to flow.

As one's strong intention of having had something in his own way is not fulfilled; or, as one lives usually in comforts, there, he may not succeed; or pains may badly chance to fall in the place of comfort; or, one's pride be hurt, and one be sorrowful and distressed in grief. So, there are many other factors or causes, which go against one's pleasure; and bring about sorrows and pain, instead. Then, one, not practised in self-control, by right reason or right religious faith, loses balance; falls in confusion or disorder, and as his emotions lead him to anything; he complies without reflection of future result. These are all

wrong, because they won't turn out anything good lastly, as one's permanent peace. So, as from worldly causes, these wrongs are originated; in want of judging of right reasoning, so, on seat or in an unoccupied being, in vacant moments, where one is not mindful and worthily occupied or active; if right states or factors for right knowledge, or learning truth, are not brought about; then either one goes to sleep, or remains in sleepiness, or one's past ill-impressions are revived; and they will also bring to pass all wrongs, in all factors of life,— body, the senses, mind and intellect. Because, then, in one being in lassitude, as resistance is very low; these wrong ones, often freely flow. So, these are all sources, from where they are originated; if, then right ones be rightly followed, then, wrong ones are not chanced.

'Series of wrongs has its own complex supported on person or things, as it may chance'; is described by the following verse :

(55)

One's own person and things, variously chance as fall,
In wrong moods, sentiments or as emotions call;
Views, other persons, too, one, as matters involve,
Flares up series of wrongs, then, in mind to revolve.

Either one's pleasure be missed or pain be

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fallen, one in agreeable or disagreeable mood or in particular attitude of mind; as his anger or pleasure may suggest, one judges himself, his own person, or other persons and things, as such and such; or in various ways, as chance may happen, or fall. If one is offended, for himself often he may judge as right ; never reflecting or remembering one's own behaviour for others ; good or bad, or seemly or otherwise. But only by his emotion, he may judge others as wrong persons; guilty or wicked, as do matters involve them, in different ways. The same way one views things. If they cause to happen one's pleasure, things are viewed as good; if otherwise, they are dubbed as bad; even though by the time, all that may be proved even otherwise. So all this series of wrongs, in its complex, goes in mind, and mind remains revolving it; and this is lastly one's wordly life, which only ends in death. Even though there is no such person as good or bad, metaphysically they are all alike and one. Only by certain persons, one may be viewed or judged as such and such, according to their interest. So things too, have their no permanent character as such. What permanence we see in them, that all stands in our mind or view

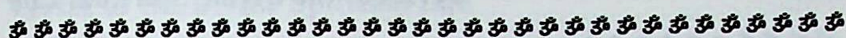
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or feelings. So for worldly behaviour, they are good to judge that way. But so far, they have their concern or relation with our well-being, their views etc., must be corrected and set aright; so that they all be conducive to our ultimate goal. If one judges a one as wrong person, what will happen ? Anger will flare up ; it will spoil one's peace, and then, wrong act (behaviour) will be followed. That too, will hamper his process of peace—blessing. Further relation etc., will also cause development of opposition etc.; by which one will remain in doubts, and undue misapprehension of injury, from others. It will get him restless, even in his sleep. So seeing or keeping in view, one's ultimate reward, one should cherish all rights; and not take resort the least, to wrong ones. All this is the essence of this verse.

Now, which are those wrongs, their group or complex, which flow in impure being or mind; and go against one's permanent peace, is answered by the following two verses, thus :

(56)

In discomforted being ones are viewed and felt wrong,
Some are looked as enemies, others friend to belong;
Aspire, then, one not right, in emotions unfine,
In speech and acts goes one's conduct out of right-line.



(57)

As for long one can't live in ignorance confined,
In thinking one, then, lost immoral things remind;
With trash of life as such how one can live occupied,
In all dealings of life for peace rightly applied.

If one remains in (his) reason, he, as a human being, is in power to conclude right things for him, and may apply himself to all good and fine, for his well-being even with pain. But, in one's discomforted being, because of one's being attached, only to outside worldly comfort; his reason is upset, and, he is put in disorder with those one's; inspite of their being previously in good relation, they appear otherwise. So it is said, 'ones are viewed and felt wrong' : not only hasty view, alone comes into being, but in his affected being, they appear wrong. If such feelings and views last, then some are looked as enemies; because they go against one's comfort, and others though not proved as friends, but in expectation; they appear as to be good friends to belong. This is first wrong, that enters in one's intellect to vitiate, then, whole one's being—beingin mind, senses and organs,—will be spoiled by wrong dealings in respect of others. Then, the second reaction of mind, is to aspire or resolve or intend

in a wrong way; as it may not be conducive to peace or blessedness. Where as, formerly, one was wishing good things for ones, lateron, he may wish for them unwholesome all; and reminding one's opposite dealings, incite his organ and senses, together with his mind, to do even wrong things; against ones viewed as enemies etc. in the world. Thus such a person, who views etc. others as wrong, can not be in fine emotions of sympathy, kindness, charity etc.; but remains full of anger, lust, envy, jealousy, and irritation-like many emotions, which stimulate one to do or make others do wrong things for his opponents : so in speech and act, his conduct goes out of right line. True ! it is done; then, even at his leisure, he can not remain idle; in moments of idleness, he may call to mind wrong things of his opponents, further to incite anger-like emotions naturally, to bind him; and there he meditates wrong for the retaliation etc., as the matter may relate or plan variously; and remains, for long, occupied with this trash of life. Because in being without right reason, and right knowledge, one does not feel for life right. He must, then, habitually become active, so long as one remains wakeful. If other factors of life, as being in action in the world by the body or the senses etc., are not capable to give support; then

only mental activity or reminding or planning for one's interest, keeps one alive but in his wrong way. Thus, one remains ever occupied with these wrongs, even in idleness; if right one's, are not energetically taken recourse to. So in all, they are eight in number, together with wrong living in respect of others, or dealing with others. If ever aforesaid wrongs, prevail in one's mind, then, in talking with others, on seat, even in eating etc. necessary dealings, one can not live right ; forgetfully or habitually, he will do all acts, mere remaining ever occupied with these wrongs. He will go to sleep even not according to some principle, keeping with him some fine spirit. His company or association will also be typical, to his mental occupation. With all that, life will be full of heedlessness, and negligence, because of only trifiling interest of worldly matters. So if one, can worsen his such like, ever riding over ones head worldly interest; he can adjust himself for the right life, for the attainment of permanent peace. So, the following two verses tell factors of right life, and adjustment for the right life, to take up for oneself. As wrong ones come into his being or mind, one should live in heedfulness, rather, mindfully, energetically, with meditation and insight; and to prevent all wrong forthwith, with the support of faith;

even check them, and replace them, by the right ones. So long as right reason has not been developed, give firm support for them.

Now, what are those right ones, is answered by the following two verses thus :

(58)

View, feel and aspire right, though unwilling be mind,
Fail all wrong emotions, to right ones live inclined;
Be right in speech, in acts; be not depressed at end,
Don't foster fetters as wrong states get you intend.

(59)

Blessed are such things memorised by which one's peace prevail,
Hail that meditation which pacifies; for truth not fail;
So, live one right occupied, not as it ends as ill,
In all dealings go thus will of blessedness fulfil.

As has been said above, if one remains in right, impartial reason, he may be in power to check evil, and neutralise its force, by being steadfast in its pressure. So for right and good ones, to have them substituted for the wrong ones, one should remain in reason : may it not be upset; may not one go in confusion, and entangled in other binding factors of life; as in undue attachment, dislike, and pride-like many others. They will be taken up in some other section, to define and explain in detail. Here, it is enough to say, that if one lives in one's right

impartial reason; which is quite different from partial one, which judges, only keeping in view superficial worldly interest or end; irrespective of one's lasting peace etc.; living with right reason, one should reflect on matters to know as they stand, and as to where they end ? Whether or not, they relate with his well-being ? Knowing it, one can take up right position for himself. Then he won't feel, view, aspire so, as it gives rise to wrong emotions; which energise one to take up for him, wrong line of action or conduct, in speech or acts. Thus, this is called to correct one's view and feeling, and so set right his aspiration or intention, which inspires one for wrong action etc. Thus, if wrong speech or act were previously done, and habitually they are going to be repeated; then, one may mindfully check them too. All this is to correct or replace wrong ones, by the right ones. So only keeping in view permanent peace, and good living outside, he should not remember or remind even suchlike past things, or faults or mischiefs in others; as he may become confused to be again in race of opposition, against others; but, inspire so good memories, so right meditation in himself, as they inspire him to be retired from all wrongs; by the examples of good and noble men. He should also try to overcome all depression

etc. like wrong force; which acts as a tool of evil-being to drive one in all wrongs.

Though in all this process of purity, mind may be unwilling throughout, but one should not be dismayed in his efforts, of setting it right. Thus all wrong emotions, should not come into being. One should remain ever inclined to right ones, i.e. sympathy, loving kindness, appreciation in other's good and fine things; however small they be or scanty, and equanimous being or equanimity towards other's sin-like wrong things. So in speech ever right; in acts never depraved up to end. Though one superficially acts not so well, but lastly they should not end in some morally corrupt form. All wrongs happen, in case one remains with fettered being, by affection, dislike, pride etc. It is only they say, all fettering conditions of mind, which foster all wrong states, wrong factors etc.; so one should act thus, that these fetters may not encourage wrong states.

It has been mentioned previously, that such memories should be entertained; and such meditation, which help peace to prevail, and meditation especially help truth to conclude, and pacify one in wrong, or in wrong effect of wrongs. So, on seat, in eating, in association of others, in sleeping etc., one should not go heedless. In all other

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dealings of pulling on one's life, he should remain in reason; and hence in righteousness. Then will of blessedness, for which one will be thankful, will be fulfilled; as he attains unconditioned peace—peace which is free from all external conditions; alone attained in oneself, in one's soul—so in all dealings with others, including in one's livelihood; one should remain in right reason, and on way to peace.

As has been previously stated, that one should remain in his right reason; as human being alone, enjoys this privilege or advantage, he can check all evil, all wrong; that may be going in any factor of his life. He should, then, relate all his activity with his ultimate goal; and thus judging for himself right, he should take right position for himself. As a diseased person, however weak in wits (reason), but for curing his disease, or during healing process; by reason seeing evil consequences of committed wrongs, or omitted certain observances; comes off successful in the attainment of goal, by his possession of mind in the form of health. So all, can act by reason, knowing truth, and taking right position for themselves. As it has been said, that experience of pleasure and pain, inspires one into wrongs; first it spoils one's view, or vitiates feelings, then, wrong intention, aspiration etc. follow. So one should first,

correct his view by metaphysical knowledge—knowledge of the inner truth, concluded by reasoning; and destroy ignorance, and then inspire oneself, to be right in all aspects of life. As for missing pleasure and falling pain, one should undergo some practice of austerity. No body can remain ever in worldly pleasures. Lastly they will depart. So, even everyone undergoes a little pain; for noble, lasting purpose.

Now, 'what that metaphysical knowledge is, which is on the background of avoiding wrongs, and remaining committed to all rights'; has been taken up in the following verse :

(60)

Seek explanation of straining what may confine,
Discard subjective all; search for knowledge divine;
May not embroiling self exhibit its presence,
Alike in all with love, hate—preponderance.

If some one is disturbed, or pained by some one's behaviour, according to the quality of offence; one may be angry, and feeling his fault or sin may be so strained, as he feels confined, and also compelled or enforced; to do likewise for the offender. But, here, it is suggested, for one's lasting and noble peace, that discard all subjective; say, one be not readily with all

subjective; one be not, then, as an oppositely thinking subject. Often in affection, hatred, and delusion etc., one thinks too much as it may confine him, and compel him, to do some act according to the impetus : then, his judgement happens to be illusory or imaginary or partial. For, what will it direct, will be going against one's well-being. Seek, then, for divine knowledge : make search for it. What this divine knowledge is ? One often moves in the relative world of interest, where his 'self' is also a relative entity. It has its relative existence, which relates with worldly things, and persons i.e., father, son, friend, enemy etc., or countless suchlike relations. In this sphere, he meets with love, hatred-like many binding factors; by which one remains ever thinking for his own interest, in the world. But, what he wishes, all is not met with; and, what repels him, often may fall upon him. Therefore, he remains ever thinking for his interest. Fact of thinking itself, becomes a chain for him; by which even one's breath, may not be able to keep, its normal healthy movements. Then, one feels more constraint; even confusion, in oneself. All this worldly thinking self, or relative worldly consciousness, which we often call 'our self' or 'soul' is nothing, but a symbol of bondage; only to block up the way of lasting peace, and also the same

'self', will be going against one's well-being. And, this the 'self', only keeps its existence, merely because of elemental desire; 'ever to be, and ever to exist', in the world of variety. Though, it is based on mere ignorance, of inner reality—soul, which in itself remains everlit. But because of worldly passion, and elemental wish of 'ever to be', in the world of variety; one's mind ever runs outwards, to realise the objects of this world, which are deeply impressed in the mind. By the knowledge of them only, or, by their close experience, one feels his existence in the world. By that he feels, that he has not gone perished. No one likes, that he should become annihilated. Rather everyone wants with keen desire, 'ever to be', or 'ever to exist'. By or with this wish or desire, only, one remains ever prone, to accept existence in the world of variety. This is all because of ignorance, of soul or inner reality, or inmost being, of all alike.

Now, if one takes up for him a regular spiritual living; knows contents of worldly life and spiritual life; and then shapes his life so as he clearly takes oneself out, from the bondage of worldly self, which consists in chain of inner fetters or inner ties; affection, hatred, pride etc.. If one may be not with subjective all readily, when something goes against

him, but may seek, then not what his worldly conscious thinking self says; but search for divine knowledge, sacred knowledge of consciousness-in-general; which is the most beautiful and above worldly human knowledge. What that knowledge is, and how it is meditated on, and brought about ?, one may see the fundamental truth as the same, and alike, in all persons alike, and equally in all beings : as we see by the presence of which, our body inhales and exhales, in sleep or during sleep. In wakeful state also, our outward worldly self remains occupied, with its worldly affairs or dealings. Then, but our bodily functions are performed regularly. By what all these functions are performed ? Food is digested; blood is circulated; bodily organs perform their function normally every where; even in trees and plants sap is made to reach to all their parts; they grow as human bodies do etc. There are many other facts to reflect, for knowing that universal consciousness together with its immanent energy; by which, mere by the change of consciousness, electric currents of its immanent energy are changed; and creation follows differently. If it stays, all is done; if it disappears not even worldly self remains. So one may make earnest efforts by being pure in mind, and right in conduct, to realise this divinity, even

with its laws within oneself, and realise everywhere the same truth—fundamental truth. Whatever you obtain, or gain of this world of variety, that won't be everlasting. Its comfort will be transitory, rather it will end in punishment-like troubles and pains. Then, for what purpose, will be your worldly self ? It will only be, for clash and endless struggle; even that with no stable prize, but for pains only. Rather in meditation, try to see its momentary waves or currents in the form of universe changing every moment, appearing different and different, and by different names. The same reality is understood in he, you, I, or friend or foe and many others. Now keeping in view this reality ahead, one decides his act in a serious way, to kill himself spiritually : keeping this all in view, it is said, 'Discard subjective all' etc. If there is some practical purpose, which is most needful, then one may be in an efficient wholesome way, passing his opinion for others ; even that according to the laws of truth, or rules of convention, otherwise he, for his well-being or peace, may well forgo all trash of consciousness; and avoid all wrongs, and see only divine existence every where, and ultimately enter in its purity; by laying down all psychological ties of self.

Now, if you become to do something subjective, and do not transcend yourself, then worldly self will

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show itself amongst others, according to its impulses. As, if your comfort is obstructed, or any way you are put to some painful experience; naturally it thinks for such acts, which even for itself, may not prove wholesome even in the future ; so, then, one may keep his right reason safe, to conclude for himself way, and controlling himself rightly, to move in the world. If one's self alone, may be set free to do whatever it likes, then there is no room for peace and blessedness; but only confusion and painful entanglement, may prevail. Therefore, as almost every where we see, if one goes in pleasure in association of someone, he develops love in that person, or in object even; if some opposite things fall upon him, then for that hatred is developed. One who goes against one's comforts, he bears intention to do some wrong for him. All this is play of worldly self, which does not remain actively occupied, with the spiritual factors of purity; and through that experience of divinity in oneself. So one is made cautious, that as in others love, hate, intention to injure others, find occasion that way, they may not torture you as well; thus ever remain in search of divine knowledge, and not be prompt to do anything subjective. Self binds twice; it puts one in confusion, disturbing one's right or impartial reason, and then gets one entangled in wrong acts. Then, one remains

ever occupied with all wrong factors; and neither sees right reason, nor can have power to extricate oneself, from that network of evils.

If you won't have love for divine knowledge, and retire from worldly wrongs, though your mind will remain unoccupied, and in ignorance, that state of life is not consistent, it requires knowledge, activity; mental and then even in body; first keep your intellect busy in knowing about the universal consciousness, as the fundamental truth, then to answer requisites of mind, give it right emotion by cultivating fine feelings and right emotions, for life on the whole, for every one or all every where; by being kind and sympathetic, with appreciative heart for the good qualities of others, developed or found in others; and affecting ignorance in faults and sins, of other weak beings; in respect of knowledge, and other powers for well-being. As for bodily life necessities, do all good acts and avoid wrongs ever; thus full natural life will be substituted for the spiritual one, for working up the well-being. It means, one may develop all the ten great powers, stated and defined, previously in certain verses. Thus one knowing divine or universal consciousness, dispels the ignorance. This inner ignorance, the philosophical or metaphysical taint; is not easily known, without right meditation. Whenever it

pervades in one's mind, one feels his mind vacant, without any knowledge; and feels strange hunger or thirst, for the worldly knowledge to be in pleasurable experience of life; and even that, in the world of variety. But this is not possible, in all the parts of the life. When one has become aged, he loses strength, and with that loses in the point of health. Then, often his mind remains in unhealthy or depressed moods, and he does not appear happy. His company for others, becomes repulsive. He almost loses, respectable emotion in others. As a result of it, no right or respectable emotions, are found in others also; for such an aged man. Others won't like, even his association or company, though they be one's own son etc. For them, such a person becomes repulsive. Then finding or meeting, their rough or ill-behaviour; one would also willy-nilly, bear wrong feelings for those persons. But as he cannot keep his mind occupied otherwise; so he will only to dispel the above-said taint of ignorance, will rouse many kind of wrong feelings; and keep his mind occupied there, in oneself, when he will be alone. When he will be in the company of others; there he will pass wrong words, for those relatives, sons etc., or for others all connected.

Why this all is done ? Because one cannot keep himself rightly occupied, in his wakeful state; to

dispel this philosophical ignorance, the taint, which inspires one; for some pleasant or joyful expression of self, in the world. But this always pleasant, expression of the self; is never to be found in the world, by the worldly ways. For this purpose, spiritual or inner life, is to be developed; and knowledge of the universal or divine consciousness, is to be sought for or to explore. For that, every kind of spiritual power should be developed. And, all that power, which is required for this divine knowledge; can be well found, by the rightly developed pure mind.

Now, to be rightly occupied in oneself alone, one should develop all other rights, or right factors of life and spiritual powers; setting aside all wrongs. Only then, one may go across the sea of worldly existence. Though one can have some worldly cum other career, instead of spiritual earnest living; by keeping himself occupied with good acts for others, yet, he himself may analyse the truth, as to how far he can be successful in true spirit of well-being with that; whatever be worldly career. It must remain at variance with many others, and hence should act as an impediment in the path of that true peace. Peace in oneself alone, is to be sought for; and even one can not remain for ever, in worldly activity for loss of strength. Even whatever may be done in the world,

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that will go with prejudice and partiality. Different opposite opinions will be there. With them, mind cannot remain in peace. And also, only one's inner ties do allow one, to transverse the path of supreme peace, and extreme purity. If one makes earnest effort, with the guidance of pure practical reason for himself; he can find right escape, from the worldly entanglement, with fullness of life. This is the reason, why one should prevent all wrongs, and entertain all rights. Sometimes or often, many a men may fall prey to heavy intoxication, to forget or belie his worldly restless mind, by the wrong answer met from others in disrespectable moods, and words. With this often in the last age, in some ones, it is very seriously developed. Due to that, one does not like to be even in the world. He often commits suicide. So it is all this, the evil of worldly life at last, for one and all. For all this, right answer from the very ancient times, is only rightly developed spiritual life. This life can be lived even in oneself; keeping one's mind, intellect and all the senses together, with body in meditation; one can pass time rightly. Not only time passing is this pursuit, but when it is rightly and perfectly developed; one will bear this belief, 'that it is the only way for blessedness, or eternal unending peace and joy', in oneself alone.

If, sometimes your senses even want perceptions,

then, if you can reasonably win your sleep, then your inner life-god will open your senses into the world, to perceive this world on the whole. And, with those perceptions, mind will be delighted. If even, mind begins to understand, by the general perception of the world; certain particular person mere by their listened tones or observed certain moods; then, such a man will understand, the general truth of life, with certain laws of consciousness-in-general. He, himself, won't be affected in any way by those perceptions; as a family man perceiving the contents of the life, of their near and dear ones; becomes affected and becomes entangled in them, and pass his life. Such a man, who has won his sleep a little, and even with control of mind reasonably, he remains wakeful. He will have this capacity to perceive this world, with his sound and many kind of senses; for his joy even, in being all alone. After that, he may submerge in soul.

'Search for knowledge divine', this has been said, in the pregoing verse; for the correction of illusory or imaginary judgements of one's intellect proceeding wrong. One's intellectual viewing etc., are corrected, and instead, right viewing as for substitute, are owned; then mental functioning as aspiration, resolution, and all emotions etc.; will also be corrected. Even conduct in speech and body,

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which is directed by one's mind or its impulses; will also be set right. So first right viewing or feeling, as the inspring factor be rightly formed. Thus another verse tells, what kind of that knowledge should be, which will correct one's intellectual judgements. It is as follows :

(61)

Realise fundamental truth which rules all by its laws,
No man responsible hold here and there with flaws;
True ! be men answerable for themselves for all deed,
But as one's peace implies alone dwell 'That' in creed.

As has been said above, Consciousness-in-General dwelling in all, is the fundamental truth, first principle of all life; and all particular consciousness, which rules all by its definite laws; but those laws and rules, must be known by one by right efforts, through meditation. If, this alone rules all, as elsewhere in all beings; so in all human beings, this alone is to be kept in view. And though true ! if this alone is to be kept in view, but, what other element is provided to fall in view of all ? That element is 'Maya' or Energy lying with it, from the time immemorial. This is understood by the name of 'Nature'. The 'Nature', which is associated with the cosmological consciousness; but, even then, without consciousness, it has no independent existence of

its own. It cannot be separated even from consciousness. In conscious being, all happens. So far as one's peace is implied, one may see everywhere, this in-going principle; and do not hold in this or that act, some another eternally living being responsible. All these are the effects of its Energy-'Maya'. Though that person, by whom act is done, is viewed as the doer of this or that act, and as a different entity; but this only dwells in one's view, to affect one's mind and direct one's conduct etc. So far as one's practical purpose is related, for behaviour or in the world of behaviour, this viewing be with its some use; but, to retain that view, and, read in it some, permanent existence for affection, hatred etc.; is the only burden on the mind to hamper one's process of attainment of divine eternal peace. Hence, so far as one's peace is implied, alone 'that' say, fundamental truth—Consciousness-in-General or in-going principle be viewed; and ever that dwell in creed, in one's system of beliefs. It is true that, whatever act is performed, that has its after-effect; which decides one's events in life or future existence. But it is not the concern of a one, who is pacifying one's mind, against volley of opposite thoughts even. True! men are answerable for their deeds, for themselves only; it is not one's

business, to vitiate his intellect etc., all factors of life, by reflecting other's acts in some worldly way. So one may see for the purpose of genuine peace in oneself only that in-going universal consciousness as the sole element, which decides all events by its laws. One should keep in his gaze this alone in general, or in purity of mere consciousness; not but particulars of this consciousness, which may produce anger, hatred or many other suchlike factors; for getting one entangled more and more in this world of duality. If one keeps in view everywhere, Consciousness-in-General in all, and by its laws producing everything; and for himself, but one remains ever controlled; then he will find lastly eternal peace even living alike in all. And, one who holds particular person, or particular being, responsible for his pleasure or pain; then there will be everything wrong. Wrong viewing, wrong aspirations or resolutions; anger-like wrong emotions; wrong further behaviour and also wrong acts, which will entangle him further, in sea of wrong becoming and pains; wrong scheming, wrong planning, and ever wrong thinking will be the result. With this all, mind will remain ever troubled, and one will seek his wrong wishes to fulfil; and that,

can be in no one's power that living in the organisation or organised whole word; one may be able to fulfil his desires all, according to the standard of his own. Thus such a wrong life, and such a one wrong person lives; where devotion for God or Consciousness-in-General in the form of organised whole, is the most required for the freedom of one's consciousness or heart; which will lastly experience eternal peace and joy in oneself or soul, alone endlessly. If we judge others, by our immediate emotions or sentiments etc., produced by the behaviour or acts of others; then our that judgement will depend upon our pleasant or unpleasant sensation; or pleasure or pain only.

This will be our childly consciousness, that we inherit from the birth. It is with every being. But if we bring impartial reason, into play for deciding things, then we will remain controlled; seeing this Consciousness-in-General alone every where, with its laws of creating everything. Then we never wrongly view or inspire, or never our wrong behaviour or act, will proceed also to anyother wrongs. Such a one will become pacified, in one self, in one's soul alone.

Another verse suggests the same truth with its another aspect :



(62)

On being conscious all mind in all what be it may,
Springs up in consciousness, by its energy's play;
By law of dependence decides it event all,
And seeing thus by right reason in no wrongs mind will fall.

On being conscious, all mind is produced. As feeling fearsome object, it makes its currents flow to react in some beast or bird, to run away from it, and in other powerful, to encounter it. In all beings, including in human beings, be this principle whatsoever; we cannot definitely characterise it; only what we see, it is these its currents and its energy; and its play; that decides all great or small events, according to its particular laws alone. But all that happens, by mutual dependence in conscious being. In oneself, there is no life. Life has its organisation, it is organised; it is related with others. One unit of it, produces currents in other, by its presence before another; then other reacts, then some energy's play is begun; in a stream it flows; but all this energy's play is fundamentally inspired by the element of consciousness: e.g. if certain person falls in one's view, another being, conscious of him, will feel in himself anything; and view him in some way or the other. Perhaps he may see him, 'fearsome

or charmful or delightful'. All this happens in one's feelings and views. Now there, such consciousness of fear etc., further affects him, according to that view. As if some fearsome object or being is observed, that appeared in one's view. Now after viewing that way, one may be inspired either to leave that place, or may like to treat oppositely, according to his impetus; and power. All this is not in the power or hand of anyone, that he can produce such an impetus, by his will or wish. But it is produced by the laws of mutual dependence. Now as one has felt, according to that, it will energise all factors of life, mind, senses etc.; for all great or small events. If some attractive object, or charmful person is observed; one feels desire, to be contacted with him or it. It is that particular consciousness only, which inspires by its laws, that way. There is none else, to be held responsible. If child is contacted, you see the kind of emotion in mind; that is not intentionally produced by you or any one else. Affection is that, mere consciousness, together with its energy is there. Only that by its law, produces affection. Energising further fact of affection, then gives rise to affectionate behaviour etc. So all these events, are decided by mere particular consciousness, and by its energy

alone; by law of mutual dependence. One feels anything any way, being conscious, that it is pleasant or comfortable. Attracted by its comfortable experience, it is quite natural, then, that the man who is weak in right intellect or reason; and regardless of future result, unduly attached to pleasant experience or sensation only, is readily moved, and falls for such emotion to fulfil; even though, according to its (principles) another law, it may punish him, according to the quality of his deed. Now, men may be responsible for their deeds for themselves; but, one with right reason, and all other virtues of other spiritual powers; by its another law, crosses that evil stream of life, and pacifies oneself, within oneself. All this is the essence of this verse.

If anyhow, reflection and right reason are brought into the picture, then another kind of development, is sure to take place. This happens by another law of it. The next verse defines, this truth. All that does not happen in stone-like structure, but in living beings, where consciousness is so developed, that it can feel, know, mind and act. Therefore the principle, in the form of consciousness, is to be regarded, as the deciding factor or cause; in all kind of life-running, and not anyother being or

matter. This, one can safely conclude metaphysically, for the correction of his view. It does not reconcile, any kind of differentiation, in the existence of the beings, or of all being. Differentiation in being is only good, in the world of behaviour or interest, for some practical purpose; in the organised world. For peace and, even that in soul or one self alone, it brooks no other element or principle or even entity. But, only it is not all enough for well-being or for lasting peace : one must further hold this view for right inspiration, and right emotions etc.; because they are also a part of one's right life, for unending peace and lasting joy. One has got to live amongst others; and that does not go well, unless one has right emotion for them. Then, for right life, what other factors are required? This question is answered, by the following verse thus :

(63)

The same truth, to realise in meditation go deep,
With virtues, forgiveness and charity, peace to keep;
For purity and flawless conduct inspire one heart,
Live for him manifest truth; think others on their part.

The above said truth-consciousness alone is the true self or 'soul,' which will remain ever the same.

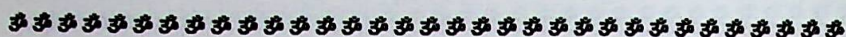
This alone is the true existence of everyone. All other assumed as 'self' will become changed with the passage of time. This 'consciousness' alone will remain the same in its purity, fundamental or principle of all life. One, seeing this the one alone, every where, will remain ever free from all wrongs; say, he won't view others, as they produce wrong view, emotion or wrong aspiration etc., in him; by which every thing what is done is not for his well-being, rather only for painful experience in the future. To realise, to understand clearly, say, directly in one's understanding, one may go deep in meditation. For, in worldly existence or in worldly consciousness; roll many other factors of relative world, as lust, anger, doubts, fears and passive lassitude, sluggishness etc.; which know only two ways, either to remain entangled in the world, with particular moods and emotions in others; or if fatigued, or tired by any activity, then to go to loss of consciousness, as by sleep for recovery, or for release of fatigue; to attend further other worldly things. Therefore, one developing spiritual life for spiritual end—peace and endless joy, in oneself or soul—winning all these obstacles; remain wakeful, then, his seat will become firm. He won't even lie down; and, mind being wakeful, rather reflect and observe, flowing facts in

the mind, for the truth of life to conclude. If one will remain in that state of sleepiness, actively avoiding that lassitude, or idleness; and study his mind, then he will find, that mere momentary impulses of many wrong emotions, and wrong views of other's personalities and things; come into being, to direct one wrongly in the world. There, if one practises right life, by awakening his right reason; then real progress is made to develop spiritual life, for spiritual freedom and endless peace, and joy. Therefore, it is said in the second line of this verse: 'With virtues'. These virtues go against all wrong energy of mind, as contentment against greed; dispassion against lust-like emotion, forgiveness and tolerance against anger; loving kindness against ill-will, malice and many such like states. Unless mind gets leisure and freeing itself, from wrong worldly states; it is not fit even for meditation. Wrong states of mind bring about agitation, restlessness, and confusion of mind; which goes against even right reason. But virtues make for peace, by developing power for meditation and insight; to direct rightly. This is said in the verse: 'Peace to keep'. It means quietness of wrong factors is required; no agitation should be there in the mind. With all these wrongs, one remains occupied in worldly way, which goes against truth- realisation.

Not only all these right factors, should be acquired, because they all dislocate wrong ones, and take one to path of truth-realisation; but even their subtle-most ones, should be set aside, for the clear consciousness of the truth, and peace and joy; to realise in the soul in life time. Here it is added, 'forgiveness, charity' : it is mere mention of these two; others are indicated by being counted with other spiritual powers, all the ten powers, such as, sympathy, appreciation of good qualities of others etc.; other two factors, which go against wrong one's, are mentioned for the indication of others of their group as, 'for purity, and flawless conduct' etc., one may inspire heart for them; because worldly self or worldly existence, seeing life in the world alone views, thinks, feels, or aspires everything of it. Being conscious, produced law mentioned above, then produces only likewise currents of anger, lust, jealousy etc.; and, as a result of them, all wrong act, which will lastly end in endless struggle, agitation, and in confusion too. Therefore one should, by truth-realisation or even by faith, should inspire heart to retire from impure things; which are good only in one's mind not in the world we live in; even in the mind they are good in a sense, that they do not shortly bring about some

harmful effect; otherwise seeing its consequences, it is even bad to keep in mind : if one inspires his heart for all pure state, which is not understood in the logic of consciousness-in-general as impure, dirty related with unchastity etc.; the wrong act in the form of wrong speech and acts, can be well avoided; with impurity, one can never go free from them : then even wrong impressions, will bring to mind all those impressions; which are the result of those wrong acts. They further inspire even wrong thinking, and wrong meditation etc. Therefore, one sees truth of consciousness-in-general in the above said manner, as it produces something or any emotion etc., of any thing or sentiment in others on being conscious; and, then by its energy directs one self, and other for particular acts. Thus, man of weak character only, falls prey to its temptation to do anything, as that moment inspires. In order to keep with the momentary pleasant sensation, or prevent unpleasant sensation; one proceeds to do even thing wrong. With their weak reason, they cannot conclude the truth hidden, behind those impulses. Hence, they suffer evil consequences, and then repent worthlessly. One may realise all, in one's own conscious-

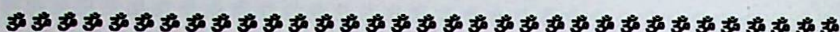
ness, by going deep in meditation. Truth will become quite manifest for the one, if he reflects it, and meditates for it. If it lives or stays ever in memory, and lives manifest; then, one can have right escape, from the clutches of all wrongs; including wrong acts and wrong speech. But if, as others, remain forgetfully entangled in the world, and do not have all the right for themselves to live right; then laws of consciousness will produce effects, as are due. If one can not save himself, so easily from spiritual ruin, how can he direct, and save others. One should think only positively for others; not merely because, he has nothing in mind anything other to attend for himself, to keep himself occupied pleasantly; therefore, he reflects the acts of all others merely because, he can remain in no other way occupied in himself, even for passing time; and therefore, he becomes wrongly occupied with worldly wrong views, and all attending factors. Others may think themselves for themselves, as to what is proper on their part. Because, if one cannot, without much efforts, purify himself, or direct his energy in proper channels; how can he think for others, for the same purpose. All this, is indicated by the last line of the verse.


If truth remains quite manifest, evident or before one's view, clearly felt and understood; then, this will efficiently inspire one's heart, to see universal life with universal laws; rather than dub persons as such and such, by their momentary acts only. A man is not all, that we once or twice observe or judge; we can judge him otherwise, at another occasion. Then, what will happen of our previous judgement? One thing, we judged as good, we may see it at another time bad; it means we are ascribing two characters, to a person or countless personalities; according to the judgement of countless men.

So one is nothing in himself, for practical purposes what be he; but in as much as reality, he is a mere stream of consciousness, all moments, new and new, with waves of understanding; whatever worldly or otherwise, with many kind of moods, sentiments, expressions, but all in altered form, every moment. This truth be realised first, and, then be admitted in life; and according to its experience, proper shape to life be also given; which will be universal, rather than one of confinement in one's body, or family or society; with universal emotions of kindness etc. It will never go against someone, never in clash with others; hence his peace will never

be impaired. So realised truth, will inevitably inspire one to all the right, in the place of wrong ones. This metaphysical truth, must be alighted in one's heart: it itself will inevitably inspire one, without objection for taking at all right ones. Thus, it is enough to say, that truth, being realised, will inspire one for all rights; as family emotions inspire one, to do all kinds of acts for its support. Other verses too, define the truth of abovesaid verse, in other words. 'Live for him truth manifest', clearly expressed to his mind in himself, and in all other persons; to remove all his complaints and objections, for assured living in his consciousness; and it will remove all complaints and all wrongs, being produced in his mind.

By showing no other permanent agent in all persons, which may be held responsible for their wrong doings; except one principle of life, which being conscious, go as on being produced in all, and all life run in stream; and with that one becomes pacified, lives in his peace, forgets the world, finds rest in oneself, in one's soul—one's immediate supposed self; keeping in view all this, a few following verses, conclude metaphysical truth as thus :



(64)

Becomes as one conscious then impulse inherent,
Gives form to stream of life to run by its current;
By moment's reflection reason if intervene,
Take different direction, then, goes it right and clean.

One can well observe sequence of consciousness, impulse and then movement, accordingly in all other beings as in ants, beasts and birds. Thus consciousness itself produces impulse in the form of moving current, it is its energy, its force; all beings become active by it. If no other consciousness with its following impulse intervenes, then this, the same impulse gives some direction to the stream of life that is its form; observing others in different form, according to the variety of particular consciousness. Now, if one as a human being endowed with reason, reflects for a moment that where such an impulse leads, and to what result; may its pointed direction be with any pleasant result, and will that be a truly pleasant thing or merely appears as pleasant ? If this way, for a moment, reason intervenes, comes between impulse and performance, or movement; then that force of impulse, which has natural impetuosity, will either be loosened or if one goes on reflecting further, then, perhaps may totally vanish

by seeing the truth; because it happens to be a mere certain view, which energises one to do impulsive act. If reason intervenes, and idea of pleasantness is exposed; then, surely mind will, either retire or take different direction to move, and this direction will be right direction; producing whole-result, and clean, without any impurity in the world of behaviour even.

Thus one should try to do acts by knowing the result, before one performs the very act; then the same life-principle will turn up for him ever wholesome, according to its law. This is the essence of this verse.

The same truth is clarified by another verse thus :

(65)

Deeper as reason goes more whole truth one find,
Neutralised being Nature's will, no impulse comes to bind;
Lead one to such life stream sphere of pure consciousness,
As in sleep in wakeful where its immanent bliss bless.

As it has been said above, 'by moment's reflection' etc., life's stream may take different shape. So, here it is indicated, that though by reflection that impetuosity may become weak, but it may not be totally vanished; and the same moving force of impulse in the being may further move one, to the

same act; and one may yield to its pressure by temptation. So to get it neutralised, one goes deeper, through meditation to see the truth; 'where it leads to', and 'in what it results', and whether that proves fit for one's well-being, or proves it otherwise etc. If reflecting thus, one develops such a habit, and knows, even with pains, to retire from the field of impulses; then no impulse will come to bind him, so that its act must be done; and with this, he won't lose even his happiness, and surely won't suffer dejection, on account of missing that seemingly good thing in being obedient to impulse. By reflection and meditation and truth realisation, the force of that impulse will become totally neutralised; and one being delivered from that force, will see face to face, say experience bliss of purity of consciousness; which remains ever hidden or unexpressed in wakeful hours, and is expressed somewhat in sleep; according to the quality of soundness of it. If one lives quite free from all entanglement—mental and spiritual entanglement; then there even in wakeful state, though through meditation, its inherent or immanent bliss, say, which commonly lives in consciousness-in-general, but is expressed only in free consciousness as in sleep; bless an earnest seeker, who leads such a life by which natural

impulses are reasonably controlled; and by insight and right knowledge, get their force totally neutralised. Such a one with such a life leads one, to sphere of pure consciousness, where its all pervading bliss makes one truly happy.

Why one is fallen in wrongs and takes resort to them, if they are not fit for one's well-being, or happiness—short-lived or long-termed ? Explanation is made thus :

(66)

What's to prevent is pain, source of wrongs and violence,
Treat if in worldly way, it proves for peace offence ;
Replace, then, wrongs by rights, all moment pain prevent,
Till empty mind endure, sure way, they go absent.

Why one does wrongs ? Because either his comfort or ease is obstructed, and being annoyed and pained, in confusion and agitation, falls on the way of all wrongs; from his feelings and intellect, down to his senses and body with organs; and he may even become violent, or with unpleasant experience of his being, directly from certain causes as by way of injury etc., and in anger and resentment; he unawares takes, resort to wrong by punishing other beings. For this, he too, becomes violent; often we slay beings, because they are source of our trouble. Then life is not consistent with pains, hence

they should be removed. In worldly way by wrongs or rights, one proceeds to remove; but, if only outwardly you intend to remove them, then you will fail, for, you are not in power, or, at liberty to do everything safely in the world. Therefore, you must lie low. But if in intoxication of power or money, you may do certain wrongs apparently, and safely, then you cannot enjoy peace. Therefore, what is then, true treatment? All wrongs be superseded by rights. Whenever wrongs come into one's mind, its result be reflected alongwith one's long-termed peace; not in a hurry or emotion, some wrong thing mental or physical, be practised. But then, pride etc.,—all fetters, come in the way of replacement; and if they are not obeyed, one is more pained; no matter all moment, that pain be prevented by endurance with intelligence, and wisdom with insight. Thus, if one could remain without taking recourse to all wrongs, and pass time on seat wakeful with vigilance; then, his mind being exercised in endurance, with wisdom of truth; one day, will become accustomed to endure all pain with empty mind. Then nothing ever stays in mind. Mind is nothing, but a flow of energy; flowing energy itself will remove, but it will take a period of time. But this will be understood as unconditioned release, without taking help from any

outward source of prevention. All outward source involves complications, but inward spiritual prevention has no such condition. This, way is sure, and harmless through and through, they all will go absent.

For practice above-said matter is clearly defined thus :

(67)

On seat, in meditation, wakeful with reason stay,
See pain, know source of them living in life in its play ;
Occupation for whole life unique not bound with age,
Wins with perfect knowledge deathlessness strenuous sage.

If, in the event of comfort being obstructed, by someone's offence etc., and one's senses and mind remain externally occupied; say, stretched outwards, then he will view and aspire etc., in a wrong way. If he reflects matters inwardly, on firm seat and in meditation; not nodding there in drowsiness but wakeful, and not as his impressions suggest things or matters loosely in slackness; but with reason, say, whatever may come into the mind; one may check it, control it, if it enters or comes in the form of such a factor, which does contribute to well-being or peace, and remain only in useful thinking; and avoid worthless states of mind, appearing there in the form of unhealthy view, doubts, desire and anger etc.; which obstruct meditation, and its process.

If one sees then nothing to be occupied, an unoccupied mind does not go well, then, he may see pain, observe pain and know about them; what then they bring into one's mind, and what character or nature all that has relating to his peace and well-being, and where all that stand etc. All this is a process to observe pain with their attending state; and know even their source as to wherefrom they begin. That source or cause lies in one's life, in crude way of life, in its play, say, in its loitering, moving or fitful movements; that is, they are in one's own life to experience. If one can observe one's pain on seat in meditation, whether caused by lengthy seat, or by other cause as offence etc.; then this may be a good and genuine occupation for whole life, which will give advantage of keeping away from evil company and worthless acts; for mere entertainment to pass time. It will be unique and matchless, for it is not bound with age factor. It may be done in all age and at all stage of life. Other occupations, which require outward action or application, will become impossible to perform; with declining strength in body, and capacity in senses, and even in mind, for efficient thinking. But this one, of meditation and seat with observing pain can be followed with ease, even in all age and in all stages of life. But then,

mind should not be frittered, in resorting to worldly matters. So this one is unique occupation, and as it will result in blessedness; this will come off as an ultimate prize. So it is indicated by the last line of the verse, 'wins with perfect knowledge deathlessness strenuous sage'. As one remains occupied with endurance, observing or seeing his pain as a witness, he comes to the knowledge of many inner facts of life on the whole; and then knowing true cause, or real source of them, in the form of one's grown want itself; endures even its pressure in the form of pain. As they come, they disappear according to the natural law of change. One will become blessed on seat, knowing joy in his soul. Thus he wins perfect knowledge, with deathlessness as his prize. What kind of deathlessness does he win ? One remains ever in fear of death, but one cannot avoid it, so long as he lives in the world. But such a one, long separated, and detached from the world; experiences such a joy in solitude, in his being alone, that for him separation from the world, as the concept of death, does not appear as fear; because he knows that in separation from the world, nothing sorrowful happens; rather, soul-joy is experienced. So he goes to deathlessness; and with that in detachment, he gains the knowledge of universality with continuity.

That is the great factor of his satisfaction. Thus, when he feels that nothing remains to be known, anything other than he has known; then his knowledge becomes perfect, and he remains in his soul, silent and empty, without any agitation or activity. But so long as pain remains, his thinking and knowing attempt does not pacify. When nothing remains to be known, knowledge becomes perfect.

Another verse pregnant with the same subject matter goes thus :

(68)

Not if stretch grown much want may no trouble you feel,
Appeased, but outwardly soul-joy does it conceal;
On seat enduring wise you could wait till it go,
In soul unconditioned free bliss will come to know.

Its essence has been already told. All trouble is caused by one's much grown want. It stretches for its appeasement, for its objects, or matters for pleasures; and even for many other things. All fetters rest with it. If it may not stretch, one may not feel any trouble or pain; but that cannot be furnished, without enduring its pressure, and that will be with a lot of painful experience. Fearing from it, one yields to its pressure, and runs into the world for its appeasement; but then, one cannot realise joy in one's free soul in his soul alone; devoid

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of all external conditions. One may appease want by outward means, by keeping himself occupied and busy, with worldly things. But that cannot go successfully for the whole life; with them onemay, ultimately experience only woeful states, and troublesome isolation; which may apparently end only in death. So outward appeasing means, concealment of soul-joy. Such a one, who remains ever occupied externally, can least know in wakeful state an inherent bliss of soul; which one experiences with freshness, though with ignorance, in sleep. But one who endures pain on seat, and remains wise, say, he is not moved by them to give up seat, and run for the worldly pleasantness; knowing worldly pleasures increase want insatiable, and that itself makes one feel troubled; so being wise, he endures pain with firmness and reason. So, if one could endure pain on seat till it disappears, then, by the elimination of pain; what relative experience will be there in the mind ? Comfort, joy, and that will last there, with knowledge of release; one will come to know it, or joy itself will come to the knowledge of such a one.

Even in extreme old age, one suffers pains. What is suffering ? It is nothing but experience of pain, that one does out of compulsion. But he does so with confusion, because of doubts, fears from

pain, death, and outwardly unsatisfied want. If he may experience pain of want knowingly, wittingly, and mindfully with reason, along with firmness and by being dutiful; not with grudge or anything like it, then this can well run even in all age. It has been said now; 'How to begin to endure pains', is answered thus :

(69)

Impulse the force you learnt to resist though with pain,
You knew to taste, the pain with reason for your gain;
Endured they on seat bless with power inherent ,
For intelligent efforts with their cause to prevent.

One feels or views about some person by his sensations; pleasant or unpleasant, especially in pain. He begins to feel or view oppositely, and wrongly; from where all series of wrongs, in his being begin. Then, it means it is an impulse in one, which urges one, to take the wrong course of all wrongs. So he should try his best to resist it. If he does so, yet some bodily acts occur by its pressure, even then, one should try to check it in the beginning; though with pain and confusion, for the purpose of practice, as in the matter of eating and drinking etc.; and stay with reason, seeing harm in its obedience. Though in the beginning, he may fail to resist it

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successfully; yet he will get into the habit of checking it time and again, and one day emerge successful in resisting it. As one being resisted, fails to move him for an act; so will be done for others too. Thus, he will be in power to check and win all his wrong impulses, which drive one in the wrong course. As for oneself, so with others. Dealing with others, one may not be moved by it, to act in a hurry; which may not be one's judicious act. But resisting an impulse means to endure its pressure, and a lot of pain; but knowingly, wittingly, you do that, and then, you will know the taste of pain. What they taste, their bitterness; and what things they, then, inspire in one's mind to feel, to view, to think, and to do. This is understood, 'to remain with reason', and at the same time controlling oneself; all this will prove for one's gain, for one's benefit. But for what benefit? On seat if they are endured, they will bless one, with their inherent power; to make one hard enough to go into all kinds of hard work—mental or physical; with keeping his reason secure for right guidance. This one is the benefit, and moreover, many virtues like acquisition of firmness, patience, self-control etc., go together with it. What will happen then ? One can have courage to make earnest, wise efforts with higher degree of intellect, to put all pain to final

stop; which only consists in prevention of their root cause, e.g. it is truth that, our mind is got into the habit of doing acts, though for its satisfaction; which now are turning up harmful, but we cannot stop it. Why it is so, because craving is developed, and we become impulsive to do the same act, which proves harmful for us. But for superficial satisfaction, if one successfully, first, resists its impulse, employs reason, to bring to light all its inherent loss or harm; and then, by practice one may acquire power to resist it successfully, without falling into the fit of anger; which spoils life in society, alongwith his behaviour with others; and one remains rather forgetting the whole lot of that impulse in one's soul or self in meditation; and tastes there its immanent bliss. So, now to put to final end our pain is to prevent the craving; which is the cause of all pain. Not only to avoid act for superficial satisfaction, but, that cause, by which an impulse comes into being; say, craving or passion, of that superficial satisfaction, should be neutralised; by practice, reasoning, endurance of pain, and finally by the experience of joy in oneself, in soul. Without all of it, true release will not be gained; but all this will happen, if one by meditation realises truth, that why should it be stopped, to know the pain remaining in the senses. With reason, judge

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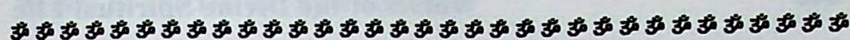
them as they are, with origin etc.; not to be moved and fall in confusion and run for act. What should be the form of such resistance ? The following verse states it thus .

(70)

Don't be moved as it move, nor make for what it show,
By-pass in mind, on face, torture it spread to know;
Stay wise, worn bit by bit, vanish itself all pain,
Unconditioned freedom, unique bliss in soul gain.

All impulse has its impetuosity, say, moving force. If it is resisted, it makes one feel in same degree pains; but, let this be one's faith to endure peacefully such pain, and thus try not to be moved. To a moved one, it shows the direction of habitual acts for its satisfaction; but one should also forego that act, and endure its pain peacefully. It being resisted, may extend on face or in mind even, some torture or very ugly figure on face; which one may not like to show others, and hastily become allergic to its resistance; and fall for the same practice, which is now harmful for him. Therefore, here it is advised, that one may not reasonably be fearful of all such expression; and go on diligently and earnestly, by resisting the impulse. Such phenomena, do not stay in mind or on face, when one has changed situation

to deal with others. Only live with mindfulness. Others are not much concerned for us, as they are concerned for themselves. If some sense of pride comes in the way, that should also be for our education; rather than keeping us in the chain of bondage. Therefore, one should pass it by, but stay wise, with prudence, with soundness of judgment; then nothing undesirable will happen. Remain firm, bit by bit by endurance; all pain being gradually enfeebled, by itself will vanish. By the inner law of being, nothing remains in mind for a long time; unless it is retained by one's efforts. If you do not co-operate, with natural impulses or habitual acts; your pain of remembering them, and kindling fire, won't remain for long; rather seeing their harm, remain steadfast, and then, all pain will disappear. Even though mind or inner law of life, may extend sleep to eliminate pain; but even there, if, you remain wakeful with reason, and discard even comfort of sleep; sure then, unconditioned freedom—freedom obtained neither by presenting object of desire, nor gained by sleep from all pain—in the form of bliss—immanent bliss of soul, as is experienced in sleep—in soul, say, in your immediate nearest self; gain come to experience.



With all this, this section of wrongs and their substitutes, to be replaced by rights; is going to be concluded. Its essence is, that by pain wrongs are brought into being, which are dead against one's well being and peace. Therefore, they should be checked by replacing them, by the rights; and ultimately this is the way to prevent the pain, with their cause; all this is explained in this section.

Something to supplement the above-said, is indicated by the following verse :

(71)

Spiritualisation consists in charging one's being right,
By revolving, feeling truth in mind with insight;
Disappear wrong intention with all wrongs in sequence,
Seek rights stays so long weak endurance in silence.

In repository of our mind, certain impressions are kept stored, that if certain objects are contacted, then and only then, we can be happy or go well; and if certain pleasures are experienced, then we are respectable etc. But if such is the matter; then one can never attain one's lasting peace, for, really, all above-said cause our endless troubles; then they must be prevented, for our benefit. But impressions staying in our mind so pressurise us, that we cannot judge differently; and then how we can act rightly.

For this, spiritualisation is the right answer; by it, all impressions will become destroyed, or neutralised. What is this spiritualisation ? So this verse begins :

'Spiritualisation consists in charging one's mind right'; rightly, how ? By revolving, say, turning round, bringing again and again into the mind, the truth; which insight will bring into light, and then feeling it, as it is. So long one does not feel, it may not be impressed in strength, to avoid oneself from all wrongs. If there is wrong belief, that certain objects or certain wrong acts, are for our satisfaction; and without them, we miss essence of life or comforts; then surely wrong intention, and series of sequence of all wrongs, will come to pass to further strengthen forms, wrong impressions or force of them. But then, one should charge his mind oppositely; as it is true; that certain acts and their satisfaction, is not for our well-being and peace. They, rather make us weep in the long run. But this can be done by bringing to light, in the first place, truth; and then past impressions, may soon remove this truth, away from your sight. You keep it alive, before your view, by your persistent effort; so that the force of previously accumulated impressions go to be loosing their force. Recurrently doing this, as former view and intention, were

giving rise to all sequence of wrongs; now your newly charged mind will give rise to all rights, to contribute to your peace and well being. So it is said, 'disappear wrong intention' etc., because, if wrong view as 'certain things are good for us' etc. is not made; why then for them, wrong intention to have them had, will be formed; and why other wrong as their effects, will be brought to pass for one's woeful state, and their experience. Then, so long as endurance of pain, caused by withholding satisfaction of past impressions; and even that in silence, without speaking or thinking anything in mind, is not well-established; one may go on seeking for all right, until mind in silence, or in emptiness, endures pain till it vanishes; and after vanishing, comfortable experience of soul is affected or caused. So long as such endurance goes weak, because those impressions stretch one; so as one cannot but begin to think something, and becomes affected any way; then one should ever remain correcting himself, by seeking all right and preventing all wrong.

To avoid self-indulgence, in almost matters of affection, is indicated in the last verse. Now in matters of hatred, and pride etc., another kind of spiritualisation, or brain-washing by indoctrination of

truth, is required persistently; in case mind is not in a position to digest it as yet. But one must swallow it, be it bitter in taste; so by faith first, and then by insight, and realisation see universality of cause; which gives rise to act and event, and go free from hatred, and pride even. It is stated in the following verse thus :

(72)

In organisation of world 'to be' flows wish,
With it, then, 'not to be' with its play all selfish;
Universal, elemental, expressed as self in all,
Responsible for all deeds; see: save yourself from fall.

In all living beings, in all persons, whichsoever; wish, desire or say, will 'to be' and then 'to exist', ceaselessly flows; as someone in the world-organisation, as part of it. No life in itself, with senses and mind open to impression, can be held in oneself; it is all lived in the organisation of the united whole—which, we say as the world—with different functions of beings in it. Play of such a life, whatever it may be, is fully selfish; in consideration of others, it is mostly defective and deficient. But it is not particularly of one, or of another particular 'self', but of universal self, which is first principle of this world. Hence it is elemental means of primary source of all life, in the organisation of

the world. But it is no other than the 'wish to be in the world', and it is expressed, as 'self' or 'I' of oneself. It is this self, which is responsible for all deeds of all, great or small, and even for most events; and, we hold responsible this or that person, and bear affection or hatred, to produce all wrongs; to spoil and destroy our peace. But it is this universal essential wish 'to be', expressed as self, in flow of consciousness; which compels all to act in a certain way, but that in others, inspire him to act in a different way. Thus, in different persons, it is expressed differently; and world-organisation is run. Why then, one may not hold it responsible in all, for one's peace; and save himself from fall from affection, hatred, and various doubts, and pride etc.; which get us involved variously in various acts, for our rack and ruin; and develop other fetters side by side. Then, thus one spiritualises himself, holding one universal self responsible, and that does not live particularly in one person; where some act is visible, in him. It is its mere flowing expression in reality, and it is an instantaneous thing; and after that consciousness remains with its various expressions; but no self steadily lives in persons. In such a way or likewise variously otherwise, one spiritualises one's mind;

so that it does not bear affection, or hatred like ties, or fetters or wear them out; for his lasting peace and blessedness. Though one may or can avoid certain wrong practices, only by being mindful; but without brain-washing, that won't go steadily or continually. For it, indoctrination or teaching in sincerity is required, to swallow and digest the truth; for, worldly impressions associated with particular relative self, and responsibility, won't let one easily go free from confusion, and entanglement; which make one do all wrong acts, and enmesh him in all wrongs. So one should remain, not only ever alert, and mindful; but in meditation, at seat, persistently drive truth home; by revolving and feeling, in the depth of mind, and then he will be saved. Universality of self as truth, will be realised, as one's being becomes pure; and he is retired from all pleasures of the world. So long as the least of the worldly existence, remains to keep in the mind, one cannot feel this above-said truth.

Something for the wish 'not to be'; with wish of 'to be' in the world, associate stretching of the senses and mind; so with it goes much strain, which has got to be overcome for one's comfortable experience; and hence one likes to be free from

worldly agitation and confusion, with restlessness. For it, another kind of wish naturally remains, with the wish of 'to be' in the world. Though wish of 'to be' is laden with sorrows and fatigue, but one cannot dispense with it; for natural passion for it, which is most powerful, forceful to compel one, 'to be' in the world; appearing as pleasant, and one's immediate existence and essence; only to keep if other is meaningful. But when one feels annihilation, or sense even total destruction, by remaining ignorant of self in the world; he again falls for the same self, for false soul of one, in the world with activities amongst others. Then he never goes to salvation, and finds release from it; and delivered for one's free joy of soul. Hence both kinds of passion, should be eradicated; by destroying all ties, all fettering entities in one's being. New section will tell something about fetters or ties by their verses.

The organs or parts of spiritual life, ten powers with other virtues, are defined briefly. By them, charging of mind by avoiding wrongs, and practising all rights, too are clearly shown. Their cause too is stated in the form of experience, of pleasure and pain. But now, by such experience of pleasant and unpleasant sensations, what entities—inner entities

—are developed; by which one is so compelled, rather confused, that he cannot but take up for him wrong course. These are named and defined, briefly in this section of fetters or inner ties; which bind one, to handicap his peace-producing process. Before that as an introduction, a few verses mention thus, their link in spiritual life; as counter-factors or negative force, to cope with efficiently. A verse begins thus :

(73)

In itself consciousness blissful lives, as in sleep,
Not be, if, chained outsides, the same wakeful state keep;
Not being that, one feels want with being in non-delight,
'Tis for these inner ties men live in struggle and fight.

We see how our consciousness lives free from all entanglement, and therefore it gives us, though not in our wakeful-state-like experience; pleasant, blissful experience, of itself with full soundness of joy, which we remember in our wakeful state; and say to others, 'I slept peaceful', he is looked hearty. Though one may say, he infers peaceful sleep by the elimination of fatigue etc.; but there is no such will, to guess even about what happened during his sleep. He only says, 'slept well'. He does not say, 'I surmise or premise good sleep' etc. But, whatever

be the case, this fact is quite evident to all, that there was no such agitation etc., of wakeful state; therefore, soundness and lingering bliss, even in wakeful state are experienced; but it remains so long as worldly impressions of chaining effect are not revived. With their revival, lingering joy of sleep being missed, can well direct one to premise, that 'if one be not chained outsides'; the same consciousness, say, blissful in itself, can keep even in wakeful state. It may remain and maintain in our awareness, but that is not the case; therefore, it is these inner ties or fetters, which get us miss our real bliss in soul; what does then happen ? One being attracted to the same joyful experience of soul, which is inherent in it; feels want and with that, one's being in non-delight; which was any way associated with joy or ease-like states of one's being : one being in non-delight, then, seeks missed joy from this or that in the world, where he goes wakeful. For that, he remains busy in struggle and fights with others; and then develops more of these ties. For, one seeks outward conditions, for the soothing effect of oneself or soul; and for it, pride, affection, and hatred-like all fetters, should be appeased; and that is not a

possiblity for an average man, as a unit of this world. Thus he remains confined, and with that feels constraint, and his real joy remains ever missed. Struggle for personal interest, and fight on large scale, often has got to be gone through; were the delight of self felt wanted in wakeful state in the world; if soul-joy is missed in oneself, or one should forget this want, by some other condition i.e. by intoxication etc. Anyway all this is also understood as inner struggle and fight, for something taken from outside world, as the condition of one's satisfaction, or delight; and it should be used with restraint, if, soundness is to be kept with. But irrestraint with temptation is hard to overcome, by worldly consciousness, or worldly conditioned mind; because of stress of agitation etc. By failure in certain matters, one cannot remain with such a heedfulness or prudence, that he may be in power to avoid all wrongs; which stand against his long-termed peace. To forget the pressure of ties, as of pride etc.; one would either like to forget it by sleep, or by other pleasant occupation. If they fail, he may condescend, in the last resort; to take strong intoxicant for this purpose. But it won't go for long, for some side-effects. Hence he also remains ever in struggle in oneself for

fulfilment and non-fulfilment of desire; even in fight, if loss of health etc., be not staring in the face, one would remain ever in suchlike fight and struggle. Why not he may take to spiritual life, in a noble way; to overcome all ills of the world, and check their pressure etc., by being in soul ever with its joy. But it too, implies struggle and fight within self. All this will be made clear, in the other two verses of this section, and something more will be understood of the 'ties' :

(74)

Not with them real one's joy, nor, prevention of pain,
For which they most invite lays on that violent strain;
Appear mere being conformed will have soothing effect,
But, they being followed full grow worse ill to project.

Greed, anger, jealousy etc., wrong states go with these ties, and with them one's joy can never be an unmitigated joy, unmixed with opposite element; and as passion grows for their objects, that too has its unwholesome effect. Therefore, with them lies no real joy of a man; for prevention of pain, certain objects or acts are resorted to; but with them prevention of pain, even, is not real; because that will be only a temporary phase, of elimination of pain—physical or mental; and other

something to be understood, for which they invite most; even that, won't have always its salubrious effect. Rather growing one's craving or passion, will provide more for the supply of strain; for which one would seek another remedy, as intoxication etc. For, if strain becomes violent, one is so confused in the world, that he may seek fitness or soundness of intellect etc.; even with the means, apparently having soothing effect, but results in the long run; to one's worst ill-health etc. Even then, they appear and only appear, not in truth, that they will have some wholesome effect; if they are conformed, say, complied, as others do customarily to appease them; so that their pressure or strain, be checked temporarily. They will grow worse to project evil and harm; evil as strong desire, or passion etc., and harm to the health. It also includes sin-like things. With them, how one's joy and prevention of pains, understood as the condition of all activity; would be real ? So, finally this stanza indicates, that one should not repose one's faith or trust, in what these ties point; for one's well-being or happiness. Lastly, concluding this introductory statement, this third verse concludes it thus :



(75)

Woeful is all their tale, confine they with constraint,
One, can't go lightly free, can practise no restraint;
Not fail, make fall in wrongs; not let reason prevail,
Not hail if spiritual life no blessed breath one inhale.

All connected account of these ties is full of bitter grief; for, if they are not complied, they keep one confined with constraint, and efficiency of outward life is upset. But one cannot go even lightly free, from their that constraint. He cannot free himself easily, by restraint etc.; because they won't let practise even restraint. They confuse in want of condition of their joy, or pleasing experience. What does then happen ? They make one fall in wrong view, wrong intention, wrong desire, and wrong act and conduct; and even wrong planning or memory, with wrong total living; so is their consequential pressure or strain, if not checked rightly, duly according to the systematic spiritual efforts. Then, is there any way out, of that constraint and bondage? Answer is yes ! One may call for systematic spiritual living. One should receive spiritual life with full respect; say, with faith, energy, mindfulness, meditation and an insight into the truth; or direct knowledge of truth. If this life does not come to one's rescue, one may not be able to inhale a blissful

breath; because, when want of some object weighs on, one begins to think, and becomes lost in thinking for its object; with all its connected sequence of matters, and forgets to inhale and exhale comfortably; as a result of which he feels constraint. Only chance is given by feeling pain in retention of breath, and then, one becomes conscious to inhale and exhale. With a bit of soothing effect, he again becomes busy with thinking forgetfully; and that constraint even becomes natural or habitual, and his pains, become with them everlasting. All this is woeful tale of these ties; but one won't like to come out from their bondage, because he knows no other life, and way of life; except the one, he has taken up for himself, and learnt and acquired, since the birth from his childhood; from the world and to worldly wise. One would do better, if at least, after having taken meals, he may sit at his firm seat, to inhale and exhale mindfully; so that his breath is got into the habit of freeing all movements of breath in him; avoiding then all mental consciousness, trash of lust, anger, doubts, and various views, and even lassitude; and various thinking for things, and matters of affection, hatred, and delusion etc., even for pride. If one can freely breathe, without his breath being disturbed by these ties, or attendant

states; he will breathe blissfully, and his will be a blessed breath. So all this is indicated by this verse. In essence, not only in one exercise, but one should take up full spiritual living, for the well-being of his spirit; and not be carried away with the emotions, caused by these fetters or ties; only for one's ill-being and ill-health. For the whole life, he should adjust him, so that his act is done according to the need of his systematic unitary self; which ever remains with him, not for emotional, sentimental or timely self; which causes its strains, and pressurises all, to take the wrong course for future grief and pain. If constraint is neutralised, breath feels ease, and even comfort in its movements; that is, its blessedness. With constraint of fetter, its retention was painful, and their elimination marks the blissful effect in its movement, in so far its previous condition be remembered.

(76)

A petty slip in conduct may guide well one to show,
The whole series of ties, inner, with one to know;
For right release from them as right faith, mindfulness,
Energy, meditation with insight, bring success.

The fetters should be made well-known in oneself, if they are to be eradicated fully. But, 'how

they are made known', is illustrated by an instance; which often happens, or comes to pass in the life of all, in some way or the other; in handling one's life in small matters or needless things, unless they know that they won't be rooted out.

Now for the above-mentioned ties or inner fetters; how they are palpably perceived in one's own being in one's own existence, for total eradication; is shown by a particular case thus :

One goes through the garden of another person. It is not the property of a one, but none was there, to keep watch on its contents. The garden was in field-like shape, and such things were not there, to keep watch over; but even then sometimes there, a few remaining seasonal fruits were lying here and there; and in whatever hands they fell, these happened to be carried by them. But a noble man, especially a spiritual noble one, seeing one or two items there in the garden; is also tempted to take them for his use. Because of the temptation, passion remains ever lying in the common mind; and he, too becomes moved to carry them along with him, and no fault appears apparently in the mind; in order to obstruct the act of carrying them. No one was present there, to find fault even with this act. As a rule, ordinary person will take it for his use, seeing and justifying,

that there was no crime or sin, in taking such a petty thing for one's use; merely to appease one's faculty of taste temporarily. He may reason even, that otherwise it might be spoiled by ants, or other creatures; and if it is used by a man, then there seems to be no fault or sin. All this is consideration or deliberation for conduct in society, and he carries them. He did this act, even in opposition of his spiritual voice, and consciousness; which was looking all around, whether or not he is observed by some one; and fears and doubts were also there, prevailing in his mind. So loss of pride, or at least its sense, say, sense of loss of respect etc.; glaringly stares at him. But he cannot win over his emotional mind, and passion, in being; for, the temptation of petty satisfaction of palate, or faculty of taste; because he was, then tumbling in the world of interest, or more accurately, the world of self-interest. Now he further advances the reason, that in case of a spiritual man, who has taken up for him spiritual living, and for that purity of conduct etc.; he, too feels this impulse, of carrying them for himself. But, what goes in his mind ? He checks the impulse; desire to carry it for oneself, or greed of it; that as such like fruits are not so difficult to obtain, in a flawless way

easily ; but even then he feels the temptation, but he does not yield to it. Even though, some inner evil force, makes such a one fool, dupe, slow-witted or impractical, and what not; at the loss of such an unexpected prize, but he does care the least, and goes on with faith and other spiritual powers; to keep his body and mind, free from all taint. In case of certain rich men, who may remain contented in themselves with their wealth; although even avoid suchlike wrong acts, yet they can see themselves in the field of activities, as mind runs for petty gains; and they won't let go their gains on mere spiritual grounds. Even then, one of the spiritual strivers, in the beginning may feel then, that though that act is avoided; its desire is withheld mindfully, yet mind is not forgetting that object so easily ; it remains in his memory. What fetter is this ? Mostly it is developed affection or attachment to it (Raga); that the thing still dwells in his memory, and it is not forgotten as non-existent; and he cannot perform efficiently his walking, say, act of passing over, leaving behind the two or three fruits in number. His mindfulness is not working in strength, so that he may fully apply his mind, to the very act he is attending. Even in initial stage, deliberations may go endlessly, feeling sometimes

faultlessness of the act; inspired, suggested by one's passion to do. But a strong spiritual man, with his powers and faculties—faith, energy, mindfulness, meditation, right knowledge—well exercised; forthwith forgets even those phenomena, and goes lightly free from all those fetters or ties. Another may produce wisdom, and seeing pettiness of that satisfaction may retire; but the most exercised mind, will forthwith forget them, and remain attending the act in hand; as of walking onwards etc., then necessary to do. Now further advances the reason; suppose attachment is dismissed and the man concerned passed over to other place; but even then he may feel on his face sorry figure or depondency, playing badly to inspire sorrows in him; for the loss of thing of use fallen in hand, but lost because of flimsy reason, of devotion to spiritual things. For the common consciousness, fear from others, is positive. But if one fears from hisself, from faith or divine power, that is, for the mind-in-general; is negative fear to be respected much. But a spiritual man, if he prevents even attachment or hatred, this (Moha) or say delusion—deceiving force; may still inspire him, wrongly by cutting wrong or sorry figure on one's face. If one remains further meditative, even though he is moving, or walking, or talking, or doing any act, like eating etc.; he will

remain energetic to prevent it, seeing reason in its avoidance, for spiritual fearlessness; and spiritual satisfaction. During all this process of prevention, one remains almost or say, even completely detached; from the world of interest. This is his absorbed state in himself (Smadhi) even in wakeful state; and even in action. If he can remain detached in such like active, wakeful states in the world; why can he not live detached on his seat in solitude, fighting the same way; and when at rest, he will taste bliss of his inner soul, or inmost self in himself, with such like purity. Moving further, you prevent that delusion, by seeing reason in preventing that act; then mind or inner worldly being, will feel loss of self, because worldly self is only consistent in the fulfilment of desire; or in being obedient to its impulses. Then, this process being withheld, one does not find the same 'self' or 'impure soul', and devoid of it, mind feels unpleasantness of its being; and hence falls in ignorance, where it sees nothing to attend, because what was to be attended that has been withheld or resisted; and remaining in ignorance, and finding no habitual self, it does not feel better, and inspires one to take the same wrong, or wrongful course of action; inspired by his impressions. But spiritual man, earnestly goes on studying life, and knows all

such like factors in his being; and goes on fighting with them, for his ultimate blessedness; which comes in the shape of unconditioned release from all fetters; with inherent or immanent joy, or bliss of soul. So much is defined for the real idea of fetters, or inner ties, which lend pressure on us; and through that impel and compel us for all wrongs; and ultimately destroy our spiritual attempts or efforts, to gain peace in oneself. Now if, one may go on destroying all one by one, bit by bit; not even caring much for unpleasant experience or pain, and remains noble to the end; he will succeed. He may not be moved even in ignorance; but moment by moment go on preventing it, with knowledge and mindfulness. Then developed force of impressions—worldly impressions, which forcefully move us—will, one day, become neutralised; and his soul being free will be entertained, by its inherent joy.

As one has experienced all this, in case of desire or greed for a few petty items of fruit etc.; so one may realise his way of self, in respect of anger, envy, jealousy, and doubts etc.; and their link with five binding entities—inner entities and destroy them root and branch, for final achievement.

Once you have seen fully yourself, your worldly life with all its defects, and shortcomings; you will

know the life-in-general in all in full, and enjoy such omniscience; in such respect, you will know every person, their movements, their beings etc., and then their requital. This will be understood as unconditioned release or deliverance (Mukti).

If one would wish to get his mind retired from the world of interest; even then it won't forget world of the senses, and won't like to retire from it; into his own spirit or soul, for the joy of release. This is its attachment to the sphere of the senses; and so, with all its conception of the world. So it remains bound, or tied up with the open; even where movements are done, and all objects are lying. So it never condescends, to retire into its soul, or for blissful absorption. These are other two fetters; mostly they still remain standing obstacles, play as barriers; in further entering into the depth of absorption for total release. It remains attached to the sphere of the senses, and senses with it remain tied up even with formless sky. Though one might have transcended the field of interest, and then with other mental concepts only for keeping its being in the world; one may transcend one and all for total release.

Now, this section as has been started to tell something about inner fettering entities or ties with

us, and is foretold in its introductory mentioning; their names are being told in following three verses, with their indicated definition in brief. They are :

(77)

Contacted things are viewed to accept or reject,
By known pleasure or pain love or hatred project ;
Doubt, deliberation for conduct and all avowed,
In sphere of interest block road to peace-abode.

In a child, things are not viewed as in matured consciousness ; but even then, their sensations are there in the senses of a child even, though mind is applied, but it cannot view well; but with the age, he also comes to know of their use. Then, he becomes familiar with them. Now as they are contacted, they are reflected in feelings even. Then he views them, as he has known them, according to their use; either for pleasure to obtain or reject, because they were understood as source of our pain. So they are judged, by the experience of pleasure or pain; and as they had been judged, so are they viewed on their being contacted; either through the senses or presented by the impressions, on being reminded. These repeated or recurrent acceptance or rejection; cause love or affection, or hatred, or ill-will, developed. So either way, their

handling projects these two ties—fettering entities in us; by known say, experience pleasure or pleasant experience, or pain say, unpleasant experience of inner being; in the world of interest, these two are main chains, to bind all. With them further go doubts in various forms, which comprise many forms of fears, danger etc.; danger for life from pains, loss of comfort, fall of pride etc., or of ill-being; this is third one. If some interest is developed, and even interest in life is there; then one must think over much about his duty, obligation, and what ought to be done for one's well-being; comforts and prevention of pain, and must enjoy respect, and honour in society. With these, he feels his life secure and happy. So bubble of thinking is never put to an end. Something he must think even for faith, which has been owned for one's future well-being. One does wrong, and being allured, cannot escape from misses and wrongs; and then thinks more about them. Sometimes he cannot act, as had been thought, even then, he worthlessly torturing himself; is seen living in much considerations. Because of irrestraint, or lack of control over oneself; he keeps on useless thinking, and deliberations for merely to bind; and even this as a habit is developed. Thus with views, doubts, love and hatred, this is fifth fetter; to

engage one with most constraints. They all block the road to peace, in sphere of interest. One who lives in the world of interest, and remains much occupied with worldly matters; all these five fetters go with him, together with other five of higher level; and they are counted ten, in the ancient books of spirituality.

In another order, they are stated; however, active thinking faculty, is associated with these mainly three fetters. They are, thus, defined separately in a verse as follows :

(78)

For pleasant sensation thinking affection bind,
To avoid the painful ones same does hatred unkind;
Lost in concerned thinking dwell on self-interest,
Goes deep in worries mind deluded, finds no rest.

Once an object, by way of its contact, is perceived or experienced as pleasant; its impression remains deposited in the mind. The same impression is revived, as the object is perceived or reminded. Its pleasant view or bright appearance, arrests in itself; so that it is not forgotten. So, this way, thinking affection binds one, and he does not feel freedom of being even. Thinking becomes so intense, that sometimes it obstructs even breath-movement, or process of breathing. With that, it spoils

functions of all organs, and may, in a period of time; tell upon a person's health even. But one cannot come out of it, because of intense force of affection; and thinking does not cease to be. Object remains moving in one's view, and one remains exclusively occupied; with all its idea concerned. Sometimes one loses his mindfulness to such an extent, that he may stumble, or be involved in an accident etc.; because of his being absorbed in thinking affection, he imagines all fine picture of it; and even does not know, what others might be viewing about him. All this and the more is the account of thinking affection (Raga Chitt). The same does, say, binds thinking hatred for prevention of pain, or objectionable matters. To avoid all painful sensations, which are experienced in our unagreeable experience ; the same all above-said matters of affection, total absorption etc., are true even with these fetters ; with it goes anger, jealousy, ill-will, all wrongs ; wrong planning etc. Whatever a little comfort, one may have of eating etc.; all that is belied in its fury. One finds no rest, even no good sleep; fears, opposition all go with it; mind remains thinking imbued with hatred; and thinking creates views, doubts etc., variously practicable or non-

practicable. All this is constraint, because of this fetter. Now, for the both concerned thinking (Moha Chitt) continues; if desire is fulfilled, even then one remains concerned for it, for the future; and if something is gone amiss, even then, one remains occupied with deep worries. The least he loses in the world of contacts, the more in his mind is fully lost; and he merely dwells on self-interest, reasonable or unreasonable, harmful or full of grievous consequences. No matter ! deluded mind does not like to give up its thinking ; the object of delusion, even in case of hatred, binds one badly; even though in no way related to one's positive happiness. As for retaliation, or for flattering one's pride, or for being respectable in one's or other's view; one may like to harm others, and if not successful may feel himself unwell, and remain exclusively occupied; even with sorrows, to neglect all his duties. So great is the significance of this fetter, that one remains oblivious mere in thinking; though it is in no way a part of his active life, yet like in mud, he remains sunk in it. So these are three fetters, with their characteristic thinking.

Further, with them go the others, which are mentioned in the following verse thus :

(79)

Spring up then various views and tearing doubts prevail,
One on conduct and vows much dwells to no avail ;
With love of sense's sphere and all conceive the mind,
Bind too conscious dual self, lastly ignorance blind.

With the above-said three, spring up various views, and also rushing doubts prevail; in petty thing even, rushes doubts about ones's comfort or pain. So one then considers much about conduct and vow. All this has already been explained in the previous verse : but with no avail, worthlessly mere because of his being bound, with these inner ties. Now something for the remaining ones :-

Though one might have developed mind, to go free from the passion or want, of worldly objects of pleasure and pain; and by that reason, might have gone free from attachment and hatred on the whole in respect of worldly matters; but only by this development, one cannot go yet free from the temptation, of dual subjective worldly existence. He would like to be in dual world, because as yet he has not realised deliverance, from all existence; and establishment in empty consciousness, devoid of all its particulars. Hence, he remains attached to the sphere of senses—sound, touch, colour or light, taste, and smell, in their pure form

or simplicity; where no such entanglement is possible, and lives in the sphere of certain gods; who had by practice or exercise of purity, reached to that level of consciousness. Mostly they remain in the excellence of their mindfulness, and meditation, enjoying mere bliss of their pure existence; devoid of pain of entanglement. There are others, who go beyond this level, which is full activity of knowing about the objective forms and fatigue; as we see developed with wakeful state, it no more ceases to be. Hence they reach, on another level of consciousness; which is experienced as vast open or endless sky. It has its own blissful experience, and one can see in his meditation; open space or expansion, where one can have free movements. Though it is attractive for all, yet those who realise it, in the meditation; have an exclusive joyful experience of it. Here too, one may feel loss of spirit, as all existence has its limited time, to prevail in some pleasant form; and then experience is altered, from pleasant one to unpleasant one; which may induce sleep even. So this level is also crossed by other strivers, who transcend it, for another vast sphere of consciousness; where they hold everything with form or formlessness, objective or subjective, as endless consciousness in one or the self; same in its being

consciousness. No objective or subjective duality live in it ; their reason being that all is understood as existing, when our consciousness proves it; objects-in-themselves exist or do not exist, but consciousness does not fail, to cease to be. It remains even in sleep doing all bodily acts, as of perspiration etc.; even in ignorance of us. So they, remain identified with it, in an ever blessed-like sphere of non-duality (Vishnu Loka). But others seeing there in it, activity of knowledge go, and enter into another sphere; where they know nothing of anything itself. They live in this sphere of peace (Shiv Loka), which may be said, as sphere of nothingness. But with the alteration, or progressiveness of consciousness, even in this sphere; one may feel fear of extinction, and then again seek, wakeful state of consciousness; where the above-said levels are touched. Therefore, others remain with another existence, that is, they will avoid wakeful state of being conscious; and further, when the being enters into non-conscious state, where fears are begotten of being extinct; they avoid likewise even this state, and remain in trance, of neither consciousness nor non-consciousness (Turiya); so long as bliss remains in it. They go upto this existence, and in such like spheres, lives consciousness of purity; but does not go out of the bondage of existence. But one, who sees all existence, subject

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to painful destruction as others; then one's immediate self-soul (Atma), won't delight anysowhere, and hence live equal in pleasure and pain; and see all consciousness, whatsoever it be. He won't like otherwise to see them, in what particular, it is present. So ultimately, he gets establishment in its emptiness; as its particular devoid of all fetters, and existence. This one is other than all spheres, indescribable and inexplicable in itself; which an earnest spiritual seeker attains in this very life, not running after pleasures; but diligently living, equal with efforts in the both. Even here, while he is living, experiences this freedom of consciousness, unconditional and endless. Thus, so long as one remains attached to the sphere of the senses, he is bound with love of senses; or their sphere or field. The other levels are the spheres, which mind conceives, according to its gradual development. It may be said as love, even for the formless. When one fails, to see desirable existence; he is so deluded, that he becomes concerned for it. Then again, he falls back on reviving impressions for existence; either on worldly level of interest, or in another godly level. Another fetter is the tie of dual self or conscious-self, which comprises its many forms ; respect, honour, ego, arrogance, conceit etc., elevation, self-superiority; and whatever else as self be assumed, including

inferiority, where it does not like to stay. They all give existence, and actuate one, to assume some character or existence; in the world or worlds, when no existence is felt. Lastly comes, that blind ignorance, where mind is dissolved; as in sleep or crushed in its wakeful prevailing state, to be in suspense. One can not remain any longer in this non-existence, and hence this blind state; where nothing is being known, inspires impressions—past impressions; to revive to give anew an existence. Often, one can experience it, when one's will is crushed to fulfil any desire; because that happens to be impossible, to fulfil for a one. But mind remains after it to fulfil. Seeing no other way, it remains in suspense. This state of suspense, where mind does not like to pursue other matter; but the concerned one, is a state of blind ignorance; which cannot remain for a longer time. Those impressions are revived, and new existence is given. One can feel it, by another way; as one is meditating in some solitary place, he listens some sound outside the room; mind ever concerned for his life, cannot at once decide, what that was, and remains in suspense; but does not like to go elsewhere, than the one in hand for his interest of life. So he, cannot even remain in long, that revive various impressions, and falls in doubts and illusions etc.; which is another form of existence,

because to go blind means no existence. So these are five fetters of existence. Mind can not remain with some consciousness or knowledge for upper level; where one remains detached from the world, even then he is in the bondage, of those subtler one's. If one goes free from all of them, really he is delivered from all kinds of existence; and becomes blessed. So much is for the ten great fetters of existence.

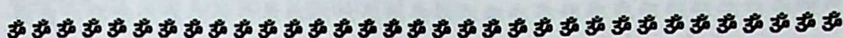
Only such a spiritual striver, can see all these levels of consciousness and spheres, where one can assume existence; who retires from all kind of worldly way of life, and devotes much of his time in solitude; to study life in oneself. Thus, remaining in meditation, with all spiritual powers dealing with others; one can know all these fetters in oneself, and spheres, and then he can go beyond them for final deliverance.

And he who falls prey to some worldly existence, or occupation to pass his time, can have no occasion to realise all above-said about the fetters, and spheres of existence, in scriptures clearly mentioned, and described not withstanding.

One who retires from sphere of interest, and keeps himself occupied in solitude; and does not pass his time in association of others, then by which support or supports on what, he will pass time ? In

meditation, he takes up for him at first, five objects of the senses in purity for his support; and even, becomes attached to them. This is the first bondage of attachment to the form, which is experienced beyond the sphere of interest; and so for support, other levels are taken up as one's refuge and so on; until one, by being retired from all, and seeing pains and no substance; lastly comes to rest in emptiness, in endless consciousness.

If one goes free from these above-said fetters—partly or completely; for him even hearing, and seeing, and so all other perceptions appear delightful; for, he has no other external condition, for his delight. Mere experience of being, appears charmful for such a one pure soul; which in variety is produced mere by various perceptions, or even by mental concepts. *But, if mind* is tied up with certain conditions, as a drinker's mind is tied with some intoxicant drink; so long as his desire of it, is not fulfilled, the world appears in his consciousness; through the perception as full of gloom, and sorrow. So, the same may be said, in respect of other desires etc. But one, who has gone away from such like bondage, material or mental; for him all perceptions and concepts, are delightful. There appears to be no other condition to smother soul's joy; this is defined by the following verse, thus :



(80)

Free from desire, and end ties satisfied,
One feels in hearing, seeing, mere observing delight;
But by outward inward conditions, if be tied,
Even possessed of all in mind lives ever tight.

One, who knows futility of objective delight, by his right knowledge obtained through meditation; and has become quite accustomed to live without them, in his reason lightly, for him, soul's joy remains ever expressed; without any external condition. But, we see in the case of other beings; they require to get freedom from desire etc., by fulfilling it normally; and hence its object mind remains distracted, its energy frittered; and so, soul's joy is not expressed. But for a one, whc remains within reason, and sees harm, and ills of material joy; his soul's joy is expressed in all activities of his organs or senses; for, his satisfaction is never spoilt. Even in hearing etc., he feels delight, and in observing all others, it is not deluded; for, he is not tied with external conditions, as has been said above. And for the rest, even though they may be possessed of money, and all means of external delight; they may ultimately go to worthlessness, in changing conditions of life, then longing for the objects; and one being not in a condition to serve them right, will remain ever tight

in mind; by this, even social behaviour is worsened. Lastly, such a one, craves for death only. All this, is spiritual ruin one experiences, who has taken up exclusively material living for himself, for the whole of life.

Now, to get oneself free, from all ties or inner fetters, he should worship enlightenment.

In the following section, enlightenment with all its members will be defined.

Now, how inner fetters, first, come to bind one, is mentioned in the following verse; and then this fact of being fettered, gives occasion to enlightenment, for deliverance or freedom from them.

(81)

As things go against one, sure, he lives with concern,
But, overlook at last as truth of them discern ;
Seeing certain factor's play goes glad in them serene,
Prevail, then, love of life with zeal for well-being keen.

In this verse enlightenment for full spiritual freedom is introduced. Surely all beings, want comfortable living in the world, and avoidance of pain; but, always, be one what, he cannot live as he likes. There are many suchlike causes, which make us feel drawbacks, failure, diseases, old age, and further helplessness; in the world for want of proper means etc. So it is said, 'as things go against

one' etc., he lives with anxiety; and thus, is badly absorbed in thinking. All this is play of fetters, doubts, and fears prevail; so pride too comes in the way to drive wrongly, but all these fetters bind; so as one cannot soon come out of their clutches. They drive one into the world for existence—good or bad, regardless of consequences sometimes; and one embarks upon doing wrong acts etc., lastly to repent. But here, it is suggested, that one may discern the truth of them; and, seeing certain factor's play behind them, remain in his peace. To see truth means, seeing their universality; calmly endure pain, and not be badly driven or moved; for doing something wrong. If one discerns truth; and then with it, other factors of enlightenment too accompany. With the help of them, one overlooks all source of trouble; knowing that pains are ultimately inevitable to come, and endure since, one cannot escape from them; and thus be firm in holding himself in them, fast. As one sees, universality of pains; and incurability, so long as one stays in the world of duality; he will overlook all complaints, and become more strong, and with zeal; for perfect freedom from them. Through spiritual way, he will see life with them, and love life even with them; for final release, and establishment in soul. Knowing truth, he will become glad,

and serene; for, something being universal is truth, and if that goes everywhere; why one should unworthily, and needlessly, long for; what remains ever remote from him. So, over-looking arresting factors, gladness and pure love, all missed factors are regained; as truth comes face to face—so it is said in this verse.

The following verse mentions, factors of enlightenment as the cause of it, and concomitant to it as thus :

(82)

Require enlightenment go safe its organs four,
Meditation, mindfulness, heroic efforts to score ;
Study of facts to decide truth of life which relates,
With one's release from pains resulting in free states.

The bondage, which develops from the child-hood since one's birth, goes so habitual; that, even though one suffers great loss from it, but its obedience, never looks to throw it away. One feels pleasure in its servility; but, one, who has been initiated for his permanent well-being, and avowed to systematic efforts; seeing harm and loss in its complying, will inspire his mind by wholesome truth-realisation; for which meditation is most required. As knowing one's habitual fulfilment of desires; though appearing to be pleasant, yet bringing

about trouble; one prevents seeing greater harm, of suchlike fulfilment. But if he is not mindful, he cannot know the truth of his well-being; and, by the timely emotions of lust, greed, and anger or doubts, becomes moved. He therefore, in forgetfulness of pressure of them, cannot make oneself energetic; to put forth heroic efforts, to fight with wrong lust-like emotions; and he, then grows his bondage, lastly to repent. But, if at the time of suchlike emotions, he remains mindful, and remembers the past; reflects the experience of life, and makes research for the facts of life, for healthy handling of one's body and senses etc.; then, he will know things and matters, as they are even on the worldly level; and then, he can take up for himself salubrious path. So, enlightenment requires, these four factors—say, meditation; to reflect the matters as they are, and mindfulness; to show the moment, when one is wrongly or rightly, driven or moved to anything. He knows himself in what state is he, and then knows his duty ; not by the pressure of wrong emotion, becomes forgetful to fall prey to blind obedience to them; lastly, to make him weep, and render him isolated, to die a very miserable death. Now being mindful, by meditation knowing the truth, that it cannot remain slack to take the right position as to

his life, and well-being; so heroic efforts are concomitant to enlightenment. Thus, mindful being reflects the matter, and by research and investigation, knows the truth; and then being energetic, takes up right line of action, notwithstanding elemental or habitual pressure. Thus, doing all for the permanent, and final release from pain; will keep his mind free from wrong states of bondage; say, from despondency, depression, and gloom etc. He will become free from them, and feel gladness, serenity of judgment, pure love of life; which becomes disturbed, as one withholds habitual bondage, and its satisfaction. So with fetters, and with their dis-obedience; mind remains arrested. It cannot forget futile things of satisfaction; and cannot even overlook acts of futile satisfaction. But when, he realises the truth, then, gradually makes one's mind free from their grip; and then, it overlooks petty source of annoyance and troubles. So, enlightenment requires all these; its factors go safe as these are all members of it, and it does not stay in all alone. Verily; these factors are seven in number, to live with it. Here four members, acting as its organs are mentioned, but the other three, are indicated by the part of last line as thus, 'resulting in free states', these are free states; gladness, pure love of life, and overlooking matters, which arrest

the mind.

If one does worship of these above-said factors of enlightenment; what does happen then, is indicated by the following verse, with some caution thus :

(83)

Don't slack, go enlightened, live in yourself conscious,
May not give sinful-being some existence impious ;
Viewing things and persons drives with love, hatred and pride,
By doubts, lust, anger-like all emotions outside.

One should remain cautious, against his sinful being; which only knows to be rash in action, and becomes actively dependant on outward things; viewing persons and things, it produces emotions, and keeps one chained with love, hatred, pride etc; alongwith many other psychological fetters. But it does not know or surmise for the future; and hence moves one, only by its emotions-like things. So here, in this verse, it is suggested; that one should not go slack or idle, without keeping oneself busy inwardly; but remain in light or knowledge, of inner facts of life; i.e. doing what, ends in what ? Know all about your life directly, as to undue satisfaction of desires, results in what experience : wrong or right ; good or bad ; wholesome or unwholesome. Thus ultimately, where do they make one reach; to what that

function do they inspire ; is all this contributing to one's peace or ultimate good ? So, one keeps himself busy and never go slack ; remain in oneself by mental powers informed, and every fact of life, and factors involved in it, be kept in light; so that one may be in power, to avoid the avoidable ones; and foster the other good ones. For this purpose, one remains ever in oneself conscious, aware, knowing inwardly of one's mental states, whichsoever it may be; for, all mental states energise one, according to its nature; as lust and anger-like states energise one, to take some worldly position or existence; and even with violence etc. If then, one remains slack, and unenlightened, and does not become active, full of right efforts; they will go on energising one, to take the wrong step outwards; which will, as all know, won't be for his well-being. Therefore, they should stay for long in one's mind, to energise one wrongly; to live with all wrongs, i.e. with wrong views, intentions, emotions, and so with wrong acts or behaviour; and all other wrongs. If one, embarks upon such wrong living, it means sinful being has given him some impious existence outside; existence of wickedness, of sins, which can never turn up for one's good. For emotional existence, our such sinful being drives us with love, hatred, and pride-like many fetters; and producing lust, anger, doubts, fear-

like many emotions; compels us to take some existence outside. If one remains then slack, and unenlightened; ignorance in its vacant state compels him, to become active according to one's past impressions; inspite of age, disease or all unwholesome result; as one cannot live in darkness for long. If right light of the truth is not shed, then mind will become lit in worldly way; which can never turnout wholesome, for the whole life. So, if one sees, that something in life has become anachronism, its time is gone past; he should then become enlightened rightly; by meditation, investigation, and research of facts and factors of life. He should then to take right step, become rightly energetic, against the energy of fetters, and their emotions; to throw away causes of depression, and all ills within oneself. It is these fetters, and their emotions, which project sadness against pure mental pleasure or gladness; and depression-like many states to spoil one's pure love of life; as with them, one feels delight in life only, when their impulses are agreeably responded. If seeing harm in it, you prevent them, and withhold their satisfaction; they project wrong moods, extend wrong emotions, to spoil even one's social life. All this trouble goes with psychological bondage, of human kind. So, one may keep light ever in oneself, to overcome ignorance,

and its effects; alongwith revival of impressions together with wrong emotions, which thrust one outside. Then one's pleasure, love of life, and equanimity, will remain with him to feel oneself as blessed; or else, for a fettered being, mind remains arrested in the world, for having its blessings, all futile; and cannot overlook its things, and thus remains dejected, depressed and frustrated; lastly to fall back on the same material bondage. Therefore, one should worship enlightenment; with its four factors of meditation, mindfulness, right energy, and research or investigation; together with other three, pure pleasure, pure love of life, and normally remaining equal or overlooking all worldly matters; in whatever way they go. As one in his pleasure or satisfaction, does not pay much attention or heed, to many other things unduly or unnecessarily; but if one's satisfaction is hindered or spoiled, he reflects behaviour of others, offending or otherwise; and goes on mentally unnecessarily busy with worldly matters; which for satisfaction, one may lightly pass over or overlook, and remain in his delight and peace. So if one remains enlightened, he can well overlook all suchlike events, and matters; and lets them go unheeded, unreflected, and remains in his peace, and soundness of judgment.

Now, in the following verse, chances for enlightenment are briefly indicated :

(84)

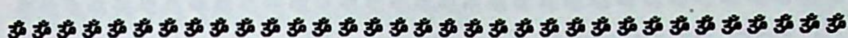
In crowd of interest we live in world of clash,
To spoil where serenity inner forces to dash ;
Missing pleasure and love stretch one wrong to reflect,
Cast searching look things, dawns truth to right effect.

One cannot easily sacrifice, all interest in the world. Thus, everyone with somewhat his concern, may go in clash with others. So it is the world, where we live in; being in clash, surely spoils one's calmness or placidity; which is a necessary condition of life with inner forces, or say, factors of life, lust, anger, greed, jealousy with love, hatred, and pride; together with fears and doubts, donot let our pleasure stay unhurt; and innate love of life live intact. For it, one begins to reduce the counter factors, which involve other men and might, in the world. If one does not see proper elimination of one's complaints, he may reflect even all wrongs; wrong view, intention, wrong emotion , behaviour, or wrong planning and means, for his interest with them. If he proceeds accordingly, as they suggest, one cannot go fearless; and, so with peace of mind. But, being overpowered by these inner forces, often one does

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wrong acts, and intricates one's bondage-complex; even though he may ultimately repent. Thus here, it is suggested, that one may cast searching, penetrating and examining look on the things, involved in one's life of the world; and with cool series of thought, decide for himself step or position to take. One should not hastily jump to any conclusion or judgment, and perform any act in a hurry. Seeing one's lasting happiness or peace; one may proceed with meditation, heedfulness, and right effort for self-control; so that one may not be only tool of inner forces of life; but seeing one's good past, present, and future, one handles himself rightly. Truth will appear, though, at first dimly, but then to right effect; which means he inspires him, to withdraw from wrong things; for his greater good, for the lasting peace and well-being.

In the pregoing verse, it is indicated 'as truth faintly appears', it will direct one to one's happiness, or lasting good, 'dawns truth to right effect' etc. But in the following verse it is said, that 'as truth shines' etc.: it means casting searching look on all aspects of it, will make truth clear in all its directions, which may come to realisation, and which are involved in our practical life.



(85)

Disappear all, as truth shines inward outward complaints,
One knows as is the world, in it one's being with taints;
Go in struggle intense inwards but with reason,
Meditation, heedfulness and research at season.

As truth of things, as they are in the world in relation to oneself, fully come to light; so is the shining of the truth, then gradually inward and outward, all complaints disappear; inward : which relate with one's person or mind, and outward : all which relate with external world comprising of men and matters etc.;—why I may not do the same as others do, and, why others do wrong for me, or for the others on the whole etc. All these complaints vanish ; one knows as the world is full of troubles for clash of will and interest; and so what is one's own position in it, one's own powers in it, and status etc. Often, men are fully aware of their position in it. So, they are inspired to do as according to their powers; they are least concerned for other's welfare or well-being; unless, they have religious, kindly feelings for others. Even it is not they, who can do all at their pleasure, but the same inner forces as are in oneself to direct; so in the impulse of the moment what they do, it is not in the power of them to avoid; unless, they stimulate heart to sacrifice one's interest,

or part of interest for others. Thus 'truth shines', means enlightenment comes in the form of clear picture of life in the world, as blindly flows; only a few can cross its stream for their good, or else, all, though apparently do for their happiness; but all that ends in miseries and troubles. How can one knowingly sow one's troubles ? One, who realises truth, or sees truth face to face; knows all about the world, where he lives, and others too live; and kindly do for their good. How do men go with taints of life, love, hatred etc. ? Including oneself, he knows, they are helplessly driven to wrongs. But then, what is the duty of such a one, who may know truth of life in the world ? He may then go in an intense struggle with his inner taints; and sacrifice them, with their extra demand, seeing the greater spiritual good of oneself. So, go in an intense struggle inwards, not outwards with others, as that is not the thing of religious spiritual life. But with reason proceed; not unreasonably to stretch oneself; as he misses love of life, and ordinary pleasure, and equanimity in the world. Extra struggle may dishearten him, make him irritant, in a fit of wrong passion, and moods. So with heedfulness and meditation, one is to find out the harmless way, out of the worldly entanglement;

and, where ever it is required, make research, for inspiring knowledge at season. So, is enlightenment, with all its factors. They are seven in all : meditation, mindfulness, right efforts, research, pleasure, love of life, and equanimity i.e. an equanimous being in the world. As one lives in himself, not reflecting much about the world; it goes in his equanimity. It should remain unhurt. So, with these seven factors; enlightenment should be worshipped for one's well-being, blessedness or lasting peace.

Elsewhere occasion for enlightenment with its factors, is explained by the following verse as thus:

(86)

Not want outwards, all meet; not cease, but, mind to press,
Failure and agitation not let one's peace express;
Reflect then one on truth in life and live not loose,
Mindful, energetic, meditative cut one's noose.

One's comfort or ease is concomitant to worldly means, which take in men and matters. They are not always in agreement to our comforts and ease; but at the same time, one is not in power to sacrifice them; and know anew to live even in moderate pains, or troubles. Their mind, too, press for them; and, failure breeds agitation in their mind, so in such a restless state, one falls prey to all wrongs. If they alone flow on the surface of the mind, how their

peace be then expressed ? It is expressed in lightness of the heart, where all other changes are demolished; either in sleep, or by giving object of desire to get it eliminated; and then, peace or pleasantness is experienced. If one, reflecting on truth knows it, and seeing the worldly will is never, for all the time to come, will be satisfied or realised; so he may not live loose, but fight with it, and sacrifice all its demand. Then, as desire or wish for pleasure is forgotten; mind becomes in light state of it, even in wakeful state; and one feels joy of it, with endless peace : for, it is condition-free; say, it requires no outward condition for it. But to do so, one should be mindful, not to slide back, and energetic to slay wrong will, or all its reason; and so meditative to realise truth. In meditation, truth is reflected, and research is made to know all about it, to inspire oneself rightly. With the advent of truth into the mind, all complaints against the one or the other, and objections vanish from the mind; together with wrong desires, alongwith their causes; even love, hatred, and pride etc. All this is noose or snare, to catch one; in the material world of troubles, and pains. One, who lives loose, is caught in it. Those, who live strenuous life, go beyond this worldly network; and live eternally in their peace, which is

free from all worldly conditions.

Now, the two following verses, define loose and strenuous life, respectively mentioned above as thus :

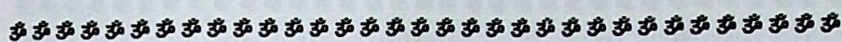
(87)

Not live one with virtues and with powers defined,
Fall in fits of anger with lust and greed confined;
Devoid of self-control need all worldly product,
Such a life is said as loose with emotional conduct.

If one may not live with virtues; say, with dispassion against lust etc., with contentment against greed and excess etc., and so forgiveness, and tolerance against family of anger; and with many suchlike others, i.e. patience, fortitude, humility, modesty etc.; and so, if one is not possessed of all the ten powers defined above—friendliness, sympathy etc., which are most required on the level of general life; he will be led to a loose life. True! one tolerates or forgives one's fault, and so controls himself in a fit of anger etc.; but if he keeps wrong image of one, or bears wrong feelings, and emotions against him; he can never be fit for successful social life; and achieve peace in himself. But if he being in reason, throws out hatred from his heart; and bears right kindly, and sympathetic heart for others; he will be fully enlightened, through the cultivation of these powers;

for his unconditional freedom from all-evil; and peace not diluting his life, even in society. Without these powers, wrong images of the person won't be reduced; and so, wrong emotions will also prevail in one's heart; how then right behaviour with other virtues will follow, to result in peaceful life ? So, one must keep with all virtues, and all the ten powers, defined above. To a natural mind, lust and greed, too confine for their obedience; by suchlike emotions, often one's reason becomes dull; and he falls prey to wrong practices; and, then, such a man, will become devoid of self-control. He will eat and drink abnormally, and so, go without restraint in voice, and moods of mind. As his emotion will direct, he will require all worldly product for himself to satisfy his wants; regardless of consequences do all kind of acts; and even his behaviour or conduct, won't be reasonable. But an emotional one, and as his emotion will have for him; such a life, is said as loose in scriptures or by spiritual saints. With such a life, one can never become enlightened; to shed away all his taints, and ills. Though to go with all virtues, and powers defined, is an uphill task for a worldly man; but with wakeful reason, one can have strenuous life; for one's well-being against the loose one.

What is, then, a strenuous life against the loose one, defined in the pregoing verse, is answered thus:



(88)

On constant upward walk one feels pain and decline,
In zeal, in vigour too, viewing ease and all the fine ;
But seeing no death, no harm, energetic one rise,
So with faith keep efforts, such a strenuous life is prize.

As a one who moves upwards, on an ascent, and that ascent is without variation for a longer distance; one may, there, feel pain and decline, in zeal and vigour; for, pains are nowhere entertained, unless, they are prized. So, as elsewhere, seeing some prize, an energetic one keeping with zeal and vigour, ascends; and moves onwards constantly, seeing no such harm as death-like something; and so, ultimately reaches the peak, where his prize lies. So one, not viewing his ease or comfort, or fine experience of being; with faith keeps his efforts to the point, in cultivating powers defined; and thus acquires all kinds of virtues, against all evils. Ultimately, he will become accustomed, to such a strenuous or diligent life; which will have its unique reward of peace and freedom, unconditioned in one-self; but as one does not know it about its particular before hand; so he should proceed with faith and solemnity. But natural attraction for petty ease and comfort come in the way. They tempt the great for easier life, and so to yield to all the evils; but one

who remains firm, and by exercising powers defined, acquires all virtues, which go against these evils. Here, no one other is benefitted, but the one, who practises them; therefore, element of doubts, and fears, should be excluded from it. This is the significance of solemn faith, and so it is suggested in this verse; for the beginning of spiritual, religious life; which is most scientific in its character.

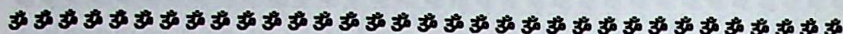
What happens, when such a strenuous life becomes accustomed, is described by the following verse thus :

(89)

Oneself gone out of ties see limitations of all,
Outwardly dependant how into all ills fall ;
Then, more kind, more in strength in life being strenuous more,
See nothing left remained for himself to deplore.

By living strenuous life or say, avoiding loose living; one will go out of all the ties—inward and outward of love, hatred etc.; and of relations and things etc. Then, he will see the limitations of all, disability of the men; who only depend upon others, for the maintenance of life; as in themselves they see no life. They cannot control themselves; they cannot remain occupied within themselves, for subduing themselves; and thus they run to others, for support. Even there, they seek liking of the self,

and go in clash with them; and live ever a miserable life. These are all limitations of dependant life, and hence, they fall in struggle; go with wrong moods and emotions, in acts not so controlled; and in viewing and intentions, not rightly reasonable. Ultimately, they suffer loss of lasting peace, and freedom. These, and the many other are the ills, in to which they lastly fall; for want of strenuous life. Seeing all by insight, through the power of meditation; one being mindful and energetic, be more kind for others; and acquire more strength for undergoing more pains, to live sound and serene in opposition, in troubles; and in want of ease, and comfort. So, thus, he may become more strenuous, in suchlike life; and see nothing left remained for him, to grieve over or regret upon. For, if remains ever free from ties or taints; he enjoys bliss of free soul in himself, which goes ever with him. As one undergoes pains, viewing this prize, and remains constant in struggle of exertions; so one lives energetic, and calm and quiet in want and pains; and be not moved for petty ease or comfort; which is obtained by the association of persons or matter. Such a one, finds for oneself, the best reward of eternal peace, and freedom. Then, for him, nothing remains to be known and attained. Such an enlightenment, becomes manifest in oneself, by such a strenuous life.



(90)

Nothing remains once obtained permanent,
All rewards worth regard for the moment;
How will you later on cater your needs,
And staggering do endless struggling deeds ?

All undergo change. Even conditions of sleep, pleasures, fitness of body, capacity of the senses etc., are not permanent. Once obtained, pleasure or joy won't be permanent and lasting for the whole life. If some service is done to restore such pleasure etc., in the form of making contact with the objects of the senses, even then the reward for the satisfaction of the mind won't always remain the same. If we live always on them, one day their craving will grow insatiable, never to be propitiated, and the mind will get into the habit of arising only if its desires are fulfilled. In the old age with craving having grown too much, and also due to senility and development of diseases with the objects, one may not be able to provide all necessary things for want to be satisfied. One won't be even able to walk sufficiently and do acts for them, as want has systematic scheme for its fulfilment, bringing objects, preparation and much subsidiary work, which is not likely to be assisted by others, as good sentiment of the others

is almost lost in the old age; and fine feelings for the others also remain absent, because one remains ever entangled with his own problems of want, which always exert pressure on the person with whom it goes. Himself, he cannot very often has the capacity to make efforts for the fulfilment of all wants, as struggling in the old age is impossible. So with material living, one can never be satisfied as a rational being. Reason cannot remain idle to search for the alternative life. Then spiritual living enters into our life. One day, material life exclusively held, renders one unfit for well-being and goes beyond utility; is the essence of the verse.

(91)

Alone of one's own if one could not see pain,
How he simply can scan that of others ?
If, then himself deigns pleasures to obtain,
What he may suggest the best for brothers.

Pleasures are meant to make one's life pleasant to experience, but they have seeds of pain, as has been said above. Then, real source of pain is pleasures, and excess of pleasure is the source of excess of pains. One who knows this fact, really only he knows his pains, and by that standard, he can rightly judge that of the others. He who knows

mere strain of want as pain, and its elimination by presenting the object of desire, he does not know the truth say, the truth of the organised outward material life together with its consequences, and ultimately any remedy for all its evils. Such a person, then for his remedial step, pretends to obtain pleasurable things though he knows that in due course of time, that is not the real remedy, because it enhances craving and renders it insatiable. Even then he cannot endure strain and pressure of want, and yields to temptation, because of his inner or mental weakness, and does not become established in himself but runs into the world, for worldly existence. What can such a person suggest for the others, his brethren and fellowmen, who are like-wise suffering from the same evil strain, and pressure for want of proper spiritual way of life with knowledge, and diligent practice ? With insatiable craving, one remains forever under the pressure of such a want or craving, and never feels in himself a soothing condition of mind, with which one may be able to pass time even. Then he may like to go to sleep, but with the pressure of want, one does not enjoy even comfortable sleep. Sometimes to forget this pressure of want, many will fall in the evil of intoxication. This is another kind of enhancing

of pains. One, who can systematically fight with the pressure of timely want, infact he will become free from its pressure; and feel a joyful condition of mind, without any kind of external application of mind with the object. Really, such a person has the right experience of a blessed life, and only it is he, who can suggest the best remedy for others, for their pains developed with outward material life. Thus one must have some faith in ancient scriptures, together with a reasonable reverence for those seers, who were the masters of spiritual life. This is the essence of this verse.

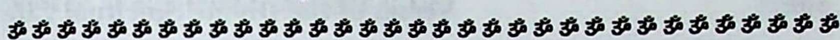
(92)

Material intellect tells with matters reform,
Averse to rest on blessed emptiness to conform;
Rot individual lot turns out at length a blot,
Giving true bliss a miss for self is not forgot.

As all men have faculty of reasoning and judgement, then why they cannot judge for themselves aright, and direct themselves right ? Answer is made thus :

True, all may judge for themselves aright, but many of them, or, say almost all judge for themselves aright by the intellect developed from their childhood in the material world. They know the least of the spiritual world. Thus, though such an intellect

enjoins reforms, but in an epicurean style with matters, with worldly things of pleasure, only to check their evil; but the chief aim to it, stands to be the pleasures to be derived from the matters or material things. But passion being developed and grown too much, does not listen the voice of the reason; it remains dissatisfied, if not obeyed fully. How such persons will control themselves, looks to be unlikely, unless they develop power to forget it; and inspire themselves silently, to take refuge in shining blessed empty consciousness. Consciousness devoid of all intellectual and psychic fetters, is the only safe refuge. This is implied by the use of 'empty' word here. Therefore, one should silently and meekly, develop power to endure the pressure and strain of passion; by practising reasonabe austerities even, with right knowledge, seeing one's well-being consistent in doing suchlike practices. Material intellect stands opposed to it, not willing to yield to toils of subduing oneself. What is more shocking to a man is, developed self in him with the pleasures, which knows only to act under those conditions, which go with the worldly habitual pleasures. So, one becomes so familiar with this 'self', that if worldly conditions are missed, one feels his self as lost. So it is said, that soul is covered by ignorance; he does not feel the same self in the absence of



conditons of worldly joy or pleasures. But if this 'Self' has become anarchism, as familiar satisfaction cannot be had for ever in the future; because of its complications, then such a rotten self is of no use, never a desirable thing; because it has reached to such a state, where it does nothing but harm. So this self of a man proves to be a blot, a blemish in attaining real absorption, in one's pure soul or spirit, say, in joyful simplicity of consciousness; because so intense is the pressure of passion, that it thrusts one into the world blindly; for material satisfaction regardless of all consequences. It is this, therefore, which gives true bliss of soul a miss, means avoids it, and fails to reach its bliss. Never it tends or intends to be forgotten, jumps up again and again, disturbing absorption in depth of meditation (Samadhi); just as one cannot go to sleep to enjoy its comforts, unless mind forgets the world. Similarly, if this self or relative worldly existence of one, is not totally forgotten; one cannot enjoy joyful emptiness of consciousness. Thus, material intellect, which is developed with matters, cannot conform to the rules and discipline, for establishment in the blessed shining emptiness of spirit or our soul.



(93)

Brilliance of things, as in reliance is flashed at sight,
Since birth acquired, not much desired, but tough to fight ;
Earnest in quest reflects on facts of past record,
Errors which bind with horror mind won't meet accord.

By what common material intellect is overpowered, and cannot judge rightly is answered in 'Brilliance of things', etc. For the nourishment and development of the body of a child, he was made to believe in the usefulness of the things or the objects; and so he began to depend upon them confidently. For him things were bright, because of their utility; and their contact with the senses produces pleasure and delight also; but that all was not the permanent value of them, as in the old age or in the event of some disease, they may be proved otherwise. But, even then, the impression of their being bright is never removed; and as things fall in view, passion for them rides rough shod. So it is said, that one cannot fight with their temptation, even though they may be harmful then. One who reflects past record in meditation, by analysis he may find out, that at all the time, brilliance or notion of it; is rather an error of judgement, but remains covered by passion. This error binds the mind with horror, which acts accordingly; and one does comply it by

contacting its object. Horror is because of opposite result with which error binds; thinking its wrong effects or itself kept or left unsatisfied, eitherway then with tension of mind, one remains in dilemma; but it is because of bondage of brilliance, that things appear bright, attractive and its prevention seems to be sorrowful. But if one reflects past record, and concludes the truth by right analysis; and keeps before view its harms and ill-being worked up by it; then error of brilliance won't be harmonized, by giving it to its objects as previously they had been readily accorded. But one who is earnest in quest of facts, only he can emerge successful in knowing the truth of them; and being inspired by right knowledge, can withhold all wrong practices; even though it entails enduring constraint, and troubles of prevention. One who cherishes will to learn, and knows for practical purpose, is understood here as 'earnest in quest'; otherwise almost all men know the harm of things, even then because of weakness of mind, they cannot avoid the things and harm of them; and suffer badly by wrong development. What bright and good are the objects, if they produce diseases and sorrows; and much grown passion for them, makes us feel hellish, with a burning sensation in separation of them ? If such knowlege shines and

remains shining, then error of judgement cannot make us use them, or trouble us in their separation.

(94)

Charm, that wealth holds, is lost almost in cold old age,
Where profuse use of things is sin to envisage ;
Prick then sore done for it, wrong heedless all past deeds,
Force of remorse as well, until death too exceeds.

As is brilliance of the objects, so is the charm of wealth, which serves us as the means of our all comforts; that too, for us, is deceiving. This too must be dismissed. In old age, attractiveness or exciting nature of wealth is lost, where one does not feel much zeal or warmth for the satisfaction of passion or desires; because of fear of ill consequences and ill effects. Even things are not lavishly used, for the same fear of bad result. To contemplate their lavish use, acts as sin; because in the mind, one may keep memory of the object on one side; and then with-holding its use, means mere burning sensation in separation or absence of its contact. Because outwardly, one is not fit for its use or in power to use. Further more, plenty of wealth is associated with many evil acts and evil deeds. Wealth is rendered out of use in old age, it will go into the hands of others for good or bad use; and is put to no use for the one who had

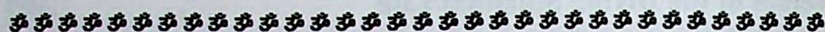
earned it. What wrong deeds had been done for amassing the wealth, their feelings or memories fill the mind, and cause remorse to produce; which goes on exceeding, till death winds up the drama of life of him; they give thornlike pricking sensation being too much presented in the memory; and pains grow more in old age, reminding him of his deeds; which were heedlessly performed for this worthless material, wealth. They appear, then, very painful.

(95)

Watch well your wealth unique that is of late obtained,
There is all likelihood of blessedness being constrained;
Not subject to objects, utility much futile,
Not slack to stay all ills, willing, alone, agile.

By the study of facts, one may be able to exercise restraint, and with that acquire many virtues. Even charm of wealth does not bind, and one may know even futility of objects; and objective pleasure and delight, and give up faith in much practised material life for true happiness; but even then one has not, yet, become perfect in spiritual pursuit to reach the goal. So he is warned against the danger of past impressions, which lie dormant in him. So it is said, 'Watch well etc.'

One who is newly initiated in the spiritual life,


after having become inspired by right knowledge concluded by the study of facts; he should keep under observation his matchless wealth, of new way of life in part or whole. He has acquired virtues, such as dispassion, contentment, forgiveness, patience, meditation, right religious behaviour, and loving kindness, friendly feeling in other's pleasures etc. This all is the wealth and more, of a spiritual earnest seeker. He should guard this wealth against vices, and fettering entities of affection, hatred etc.; which are still lying in sub-conscious mind. If one has affection or ill-will for something or some one, he thinks much for it, plans much wrong to do. This stream ever flows in one's psyche, say, in his conscious or sub-conscious mind. It may be obstructed by some other mightier will, or important event. Even then its under current, remains ever flowing in sub-conscious mind. So we say, they all are living in impressions. From this state, they are revived again to take the same line of action. So all impressions of material life and objective delight, are lying dormant here. Off and on, they produce their thoughts and will. If one does not keep watch over them, they will overwhelm one's mind, and get one slide back. So one should not ever remain dependent on them, and owe obedience to their

impressions etc. for objective delight or pleasure because their usefulness is quite worthless. If their impressions are revived at interval, and one remains slack, idle to stay them, along with all their ill-states as desire, anger, petulance, doubts etc.; they won't permit one to be active in destroying them; because once they were willingly obeyed. Now one should produce a will to get rid of them, by living or going in solitude. Amongst others, they have their support; others are happy with them. Their expressions encourage one, to take the direction of them, and discourage spiritual efforts. So it is said, 'Willing, alone, agile.' Though as yet, natural will is not there to exclude them, and so the mind does not actively follow the course of getting rid of them; willing this all should be done quickly. Delay may further complicate the mind, and the restless mind falls for the same gratification.

Next verse defines the same truth 'Passion is developed etc.'

(96)

Passion is developed living in usual way,
As a body in motion goes on gathering force ;
Man of keen clear insight feeling impulse of play,
May well bear up with pains but take reasonable course.

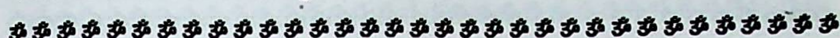
If one remains slack in resisting material

impulses, and hunt for objective delight, with the force of their impressions; his passion is grown too much, like a moving body with the increase of speed; which gains momentum as a force, and becomes hard to control. Knowing through insight gained by meditation on solitary seat, makes clear this fact; that one should act immediately to check it, rather than delay with lassitude. Thus, it does not gain force to compel for the same course. Never yield to it, though one may undergo pain. Endure pain, but resist its playful impulse, which superfluously wants its satisfaction. Reason should not be discarded in this respect. It is reason, that will tell the true path of purity, being rightly used and obeyed. Necessity is not prevented to be fulfilled, but playful excess of delight has no room for it in the spiritual world.

(97)

Fraught with consequences believed not to receive,
Element of passion lessens not to deceive;
Gives it rise to unwise impulses to amuse,
Viewing new existence by sleep or death confuse.

One cannot foresee and believe, how the developed or much grown passion deceives, and punishes one badly. It attracts one for amusement. So is its deception. As one is not able to fulfil, it



induces sleep, and death likewise; as old age hampers. By these it merely confuses, and makes one's knowledge dull, to know for himself the truth of material life as the cause of all ills; and futility of objective delight or pleasures. By that it will give rise to new existence; either by sleep or by death in the form of wakeful state, for the next chance of fulfilment of desires, or new birth in the next world respectively. Idea of fourth line of this verse, will be further cleared in the following verses. It views, while in the world, various existence amongst his fellowmen; and in the world, doing all wrongs for others, and then being confused, by sleep and death, does not let one know the evil of existence. The following three verses, reflect reason to drive the idea home; that after death body goes to dissolution but consciousness survives.

(98)

Mind in impression's sphere, from world of contact dives,
Inducing indolence and sleep-like states survives;
Not meeting right response makes for death to extend,
New world, new existence, as blind elements tend.

As mind does.not see the possibility of fulfilment of desires for objective delight, it makes for dissolution of wakeful being. It retires from the world of contact, where objects are contacted, but

dives into the world of impression with all its past experience. There in its dissolution, it experiences the bliss of its 'non-being'. Being had been experienced with perception of the objects etc.; all perception being failed, it experiences 'non-being', and its joy of dissolution, but all impressions are kept for further existence. When it intends to go to dissolution, it induces indolence-like states; and lastly loss of consciousness of wakefulness, but there it keeps its unity, which keeps body alive; inhales and exhales performing all acts for maintenance of the body. This state is also pleasant in experience. From there, it comes out again into a wakeful state anew. Seeing body utterly unfit for pleasures, it takes resort to total dissolution as in the death. That death it extends, but when in old age, it does not meet the desires and no right response to them; then for a new existence, as from sleep to wakeful state, it comes anew; so from dissolution it returns for the new one, but in a new world, according to its impressions, which are blind in themselves; they create all as in a dream, so in a new world, according to their spiritual capacity. Thus, the passion not only creates all fuss for human beings, in the world we live; but it confines them, even in the next world for the same. Therefore, one should do one's best to get

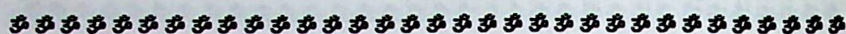
rid of its servility or bondage, by being spiritually wise; knowing its all working through developed spiritual being, of which idea is given in this verse.

(99)

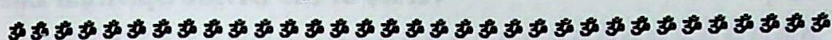
Bodies are quite distinct of wakeful state and dream,
But sequence of events same being perceives in stream;
That moves in various lands and sleep could not destroy,
Know them for certain friend, death won't turn out kill joy.

Consciousness is not destroyed even after death is argued in this verse, and also in the next verse.

A thief commits an act of theft and is confident, that his act has not been observed by anyone; and for that reason he feels himself safe. But at night, when he goes to sleep, he sees in his dream himself being beaten by others; who remind him of his acts saying, 'You have done such a wrong act.' This all is the play of consciousness, which does it all, for the release of its tension; created by certain acts of a person in some state, as wakefulness. Consciousness knows, how to release tension, by which factor what is to produce; and it has the capacity to produce. So in dream, we see its expression of such like facts. So we observe, that bodies are quite different of these two states of consciousness, i.e., wakeful state and dream state; but in both of them, the same consciousness, the same being, experiences such like


events as were they in succession of cause and effect; but a one in one body and the other in another one, as theft in wakeful body, which lies like a dead body; but the other beating etc. is on another body of dream state. One which has done wrong act, that is an 'active being', and the same being is involved in the situation of beating etc.: the being is the same, which one recalls in wakeful state, saying, 'I experienced very bad beating in dream'. This all happens in consciousness, but how consciousness does it, one cannot explain, but this gives us some lesson, which one should learn; that acts done in one state are unfolded in some other state of consciousness, agreeable or otherwise for us. Thus wrong acts should be always avoided.

If our consciousness moves in different lands during wakeful and dream states; and bodily inactive state as sleep, cannot hamper its play, then how its inactive state as death, can obstruct play of creation and punishing etc. That will be understood as spoiling its sport; but that never happens. Consciousness as conscious energy independently moves, creates and destroys. It destroys wakeful state, and creates another state as dream with its particular experience; and again destroys it to return


to another level, which it has in its law of life. Thus, it can go to another birth as it goes to dream.

(100)

It is bold enough to say or hold fast,
Consciousness dies as body goes at last;
Body is like as dead, in dream we assume,
Stays but consciousness its play to resume.

Some one may boldly say, that there is no possibility of life after death, but this impossibility is also not easily proved. Even if there is doubt and suspicion about life beyond; even then one should do good and prevent wrong, if it is for one's well-being. So all has been said, in the explanation of previous verse about it. One may hold his opinion fast about rebirth in negative terms, but instance of dream makes everything clear for our understanding. Even if one can have no faith for life beyond, even then, in this life to realise blessedness, he should pursue this spiritual way of life. The material way of life, will never for all the life time, can shower blessing on any one. When one becomes weak by old age, or timely diseases, which are developed in material living often; he loses emotional association of others. In himself, he becomes lone, and lonely existence for him, seems to be a curse of wrong living. Then

this alone, a spiritual way of life, is the safe and wholesome refuge. Thus for all men, regardless of their faith, this scientific spiritual way of life presents itself as an alternative, of material life previously held. Not because one cannot pursue it; but, because of pressure of want, spiritually weak enough to forsake it, and give reasons against it. Even howsoever, one may be mentally weak, for curing his disease, he prevents all kind of choice food, if it is necessary to regain health or its pleasure or happiness. So where one cannot pass one's time in being alone, and others do not like, for want of right emotion for him, to keep company with him; there it alone gives us refuge. Thus by all, this spiritual way should have in their faith to pursue, irrespective of their faith.

(101)

Guard well those moments where mind is vacant,
As immanent peace may shine dominant;
No wind of worldly wish, in you should blow,
Think if must, seek how, mind keeps empty flow.

Passion and its play are condemned for one's well-being. How can it be checked, is answered thus :

In vacant moments, where blankness reigns, passing impulses begin to make their appearance

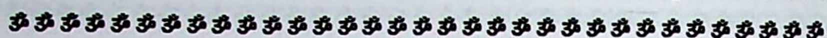
felt. Because one does not see life without knowledge of something, hence if nothing seems to be known in moments of leisure; one creates images of many things, such as, 'my that desire is not properly met with', 'my friend's behaviour was not seemly with me', and so on; and against them, one assumes existence in the fake world of his own in many ways. Thus one passes one's time. If all these moments are well guarded, say, idle thinking does not prevail, and one can check even its causes i.e. pride, delusion, affection, ill-will, doubts etc.; with their particular emotions, doubts, desires, anger etc., with one's particular views of personality, and also slothfulness and laziness, by one's diligent conscious efforts; then, supreme peace of universal spirit, shines over and above all others. Immanent peace of universal spirit or God, though we feel in our sound sleep; but due to ignorance, not in our wakeful mind, although one feels it in conscious state of wakefulness, when one kicks off all ties of the world; as he does before going to sleep. Wind of worldly wishes in the manner said above, should not blow; if staying in emptiness, or empty consciousness seems yet to be difficult to keep, because as yet the mind is not well trained; then one should keep oneself occupied with an observation of mental

facts, which will take him on the road, leading to purity of consciousness and emptiness. This will be another very interesting knowledge of universal life. One will come to know of binding entities or spiritual fetters face to face; which being eradicated will bring about peace in emptiness; and pure consciousness will be lit to destroy ultimate degree of ignorance. One should meditate to know them all, if one cannot remain in emptiness. So it is said, 'think if must, seek how mind keeps empty flow.' If one meditates, and in meditation tries to know this ignorance; he will come to know that worldly condition being missed, mind falls in ignorance; say, it does not intend to know anything, but a thing of his craving or want or likes to go to sleep or remain in slothful condition of it. If a thing of want is not presented, then also it remains in painful tension. This all bondage is a spiritual bondage, by which the mind can not stay in loneliness or in emptiness.

The essence of all said above is this, that because one can have no occupation in one self, say, one cannot produce worthy useful knowledge in himself alone; therefore, this want of ignorance pressurises him to take refuge of others of the world etc. One who can keep himself occupied in

himself alone, for producing fruitful knowledge; and by that becomes comforted in himself, for him this ignorance presents no problem; because by keeping himself busy, he produces fruitful knowledge.

In solitude, on solitary seat, if you will apply your mind to mend its own sport inwardly, then, you should reflect it constantly; avoiding views of outward things and personalities, desires, doubts and anger together with lassitude. Even if these aforesaid factors prevail, one should try to watch them; try to know their causes, and also their consequences; 'In what do they end' ? It means obeying their impulses. What does come in hand at last ? In what way they end ? One should try to study all in the raptly thinking condition of his mind. This all will be solitary application of mind, for the fruitful knowledge of the spiritual truth. When one pays full attention to read his mind, and tries to know the facts of it, it will be very interesting study; many facts will newly come to one's knowledge. One will also know the force of these mental entities or factors, which get the world run blindly. He will also experience that force, which is lying behind them, and which is developed with the material living way of life, exclusively held. Knowing this all, one will become so inspired in himself, that


he will like and try to become free from its pressure, and neutralise this force; which blindly gets one do all wrongs and lastly suffers all wrong consequences of them. Now if you become free from the pressure of aforesaid force, you will in yourself become pacified and comforted; and then, you won't run for the material comforts into the world. Here in this stage, your mind seeing the flow of these all mental entities or their pressure; will remain steadfast, and not like to surrender before this or that force or all wrong factors of it, which get one run into the world. All this is the knowledge of the truth—spiritual truth, together with knowledge of the universal life and its constraints. Here you, yourself, will experience empty stay of your mind together with matchless peace; and also unconditioned' with matchless joy of your soul, and in yourself endowed with freedom from all clash; and this all is to be obtained in one's life time. The ancient saints having this knowledge of the self and the soul, were so inspired that they preached their doctrine for the well-being of the others in different ways. This one is such a reward, that even if one does not believe in life beyond; even then for the prevention of his all troubles and pains, he should earnestly pursue this path of divine knowledge in his life time.



(102)

Into emptiness mind if does not slide,
In controlled self seek vent anger and pride;
Good god, superman in image remained,
Not world is slain for no powers obtained.

Now one may retire from exclusively held material life or live exclusively with spiritual exercises e.g. morality, and mental discipline exercises, restraint etc.; but if he does not look on to pacify in emptiness of consciousness, and on the contrary lives with the world, and his senses and mind remains open to view the world and worldly men; then he must stay in it with some interest of his own. The world won't necessarily comply with his wishes. Such a person with his senses and mind partially controlled, assumes airs of superiority and becomes empirious in style. His anger and pride seeks vent in him. He takes upon himself even airs of superman, and develops powers (Sidhis) for authority to rule the world or others. Though these powers be realised partly by yogic exercises, and some popularity be obtained with them, but if one with worldly ties, obtains such a power as his anger and pride wish, then he may do likewise; but these powers may remain in his wish to obtain, but one remains deluded with

them; because these are not realised by such a person, who could not lay down or has not yet laid down his anger and pride etc., fetters or binding ties of the world. To avoid this mess, one should seek establishment in empty consciousness, rather than in false pursuit of his fake desires, which worldly passion keeps with it. There is no dearth of such faiths. When pride is offended, one may take flight for very impracticable things. So it is said, 'Good god' etc. Such a superman remains in the image of only a few. Therefore, the world is not slain, because such a person could not obtain such a power from his deity. It is a good luck for the others.

(103)

Spiritual living leads one to immense quiet and calm,
Nature's mode of life ends in endless doubts and qualms;
For keeping with restraint pure consciousness is safe,
With no conditions free and empty not in chafe.

Natural mode of life, which depends mainly on pleasures ends in ills, because craving or stream of desires grown too much becomes insatiable; and unsatisfied desires bring about sorrows. If they are satisfied to the extreme, it may produce complex diseases etc. Thus in doubts and misgivings, mostly ends this life, whether the

objects of desires are contacted or not. Contacted or otherwise, both-ways they are not to one's satisfaction, because of their complications. If contacted, that may cause death-like troubles, and left uncontacted, may cause sorrows to experience, as said above. Seeing their dread and evil consequences, if one retires from them, and takes up spiritual way of life to become pacified within his spirit; rather than go into the world and assume some existence after existence, ultimately to die restlessly; then with judgement and diligence, he may overcome passion for it, and find peace in this world with spiritual calm and quietness. If restraint is well exercised, then free consciousness is the only safe refuge, for a one, who is possessed of it; where worldly struggles can find no chance, because of absence of clash of will and worldly interest. One, living in the world cannot avoid clash, opposition and other complexes; but empty free consciousness is free from all irritation, fret or petulance etc.; all of which cause a person to take wrong position and wrong steps.

(104)

Level of consciousness, hail, with fullness of life,
Richness of harmony keeps with but no dual strife;
Light of keen intellect where clear and nicely clean,
Bears sinless, harmless mind in wrong acts never seen.



This verse gives the idea of spiritual life mentioned above. There are certain levels of consciousness : level of interest, level of morality, level of objective pleasures etc., but here on spiritual level, one remains active for peace to obtain in one's own spirit. On other levels, struggle and competition etc., are not avoided but there is no talk of such like thing in spiritual living; because then one seeks to be pacified in one's own spirit, and retire from worldly entanglement; which is prompted by passion and its attendant various factors, such as doubts, fears etc. Life is lived in five places—in body, in senses, in mind, in intellect and in feelings. If all these five factors are influenced by worldly interest, in worldly manner, which involves all sins and crimes, struggle and violence etc.; then there is no scope for lasting peace and even no scope for fulfilment of too much grown desires. But if one is avowed to peaceful living, reducing excess of desires, living even in this organisation of the world, not bound with some external interest; but practising friendly attitude towards comfortable ones and sympathy towards miserable ones etc., (as described some where else) and accumulating all other virtues, which are opposite to vices and evils; as contentment against greed, forgiveness versus

anger and so on; such a one wins peace in the soul and harmony in the world invariably. Conflict and dual strife for him, are no where to be found. Such a life is held in all the five places of life as mentioned above; therefore, one enjoys fullness of life in the world too. In spiritual life, because one happens to be endowed with insight, therefore, one's judgement is very keen and free from all doubts etc.; and mind is nicely clean, because it goes free from all sins and wrong acts. It bears well and does no harm to anyone and himself too.

(105)

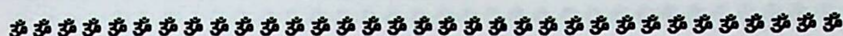
1 suffered loss of things of precious possessions,
Slides slow and shaky mind back into impressions;
With what, not opened eye in blessedness lying ahead,
Weak confidence, wrong acts, faith lives but almost dead.

One who does not conform to rules of spiritual living properly and strictly, he does not realise blessedness. This fact is illustrated in this verse.

For active spiritual pursuit, as one should retire from many sins e.g. killing etc., and conform to many rules to keep himself under restraint; so should he retire duly from the entanglement of possessions, gradually laying down its burden upon other responsible person. But then, his all

inordinate desires may not be fulfilled, because then, he won't be at a liberty to fulfil them; as he may have to look on the others for their fulfilment. In a fit of petulance, sometimes as desire is not properly met with, he may feel sorrowfully a loss of precious possessions etc. But such a person, who is not steadfast in right living and is shaky, hesitating and trembling in enduring a little pain; slides back into past practices of surfeiting his desires, which are all still existent in his impressions.

Therefore, one should perform heedfully and diligently all right acts for keeping himself under control, and not to be loose in meditation etc; so as to conclude the right knowledge to inspire oneself for a proper position, under the pressure of passion or all emotions. Why does blessedness fail ? It is answered, 'with what etc.' One slides back, and blessedness is missed, because of improper handling of life. Insight is not developed to see free consciousness and its joy expressed; though for a true striver it lies ahead, but, because of weak confidence and wrong acts, and so, not so strong faith in exercises of spiritual pursuit, but depending upon material pleasures; blessedness remains distant apart.



(106)

Passing phenomena don't turnout to constrain,
In oneself and others, but, put up with their strain;
Not to be sensitive as to what others judge,
Let stream of consciousness flow selfless with no grudge.

The life which a spiritual man lives, may appear to a man of popular way of life, as unnatural, surprising and ridiculous. A certain friend may pass criticism, cut jokes or find fault with it. These are all passing phenomena, passing show and there is no serious interest, or active ill-will involved in them. A spiritual striver should remain even-minded in respect of them, and not be unduly sensitive to their judgements. They themselves will come to rest in due course of time.

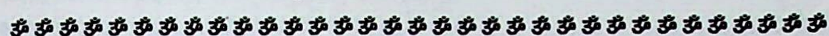
Another idea : one subdues his mind and controls the senses, and therefore, does not unnecessarily observe all things as they go, and lets them pass unobserved. His mind being suspicious, may be sensitive to other's judgement, as what others judge in him being a spiritual striver, and unduly raise doubts in his mind, as if something might have gone amiss. Under such circumstances, one is suggested to ignore suchlike thought, idea or feelings by enduring strain of impulse. These are all passing

phenomena in oneself or the others, and won't be found to constrain to give trouble. Even though impulse is there in all the senses and mind, to know about all; and if that impulse is not rightly answered by being obeyed, mind is strained. Its strain should be borne or endured mindfully, and not be unduly sensitive to other's judgements, whatever they are. Then stream of free consciousness will flow selfless. But grudge, ill-will etc., should not be there in it. If one reflects other's judgements, and himself becomes enmeshed by assuming some existence against them, then, self comes into play, and spoils the stream of free consciousness. If self is not there, then free consciousness flows with its expressed joy, which is blessedness to experience.

(107)

Spiritual intelligence could not be developed,
If in some human being, on him to lay no blame;
Least one feels, how pleasures by all ills enveloped,
And fire of chain of pains parting they soon in flame.

If one may be able to feel, that parting pleasures inflame chain of fire, or they are beset with all ill-things, such as diseases, sorrows, opposition, dependence on others etc., even before the old age; then spiritual intelligence may be developed in such a person. All are not in power to think and feel that



way, because so great is the deception of pleasures or their experience. Therefore, no blame should be laid down on them, in whom suchlike development could not happen; even though they may speak ill-things or pass bad remarks against a spiritual striver. He (spiritual striver) should regard them, as innocent like a child, for they act as a tool of the nature. For them, force of nature is too great to resist. One may wish that spiritual development be everywhere, so that such a spiritual life may be held happily or easily in a popular way. But, if it does not happen, no matter; one may live in himself, in his spirit. Only by that, he will be a spiritual man and ultimately blessed in his spirit. A spiritual man lives in his spirit, and by that reason, he is a spiritual man. For being spiritual, he does not wish for him a community or society. In society, however, he keeps spiritual factors with him, by which he remains ever surrounded. All alone he practises restraint, alone he meditates; all alone in free consciousness, he becomes blessed by preventing all fetters by his conscious efforts; but, when he is in society, amongst others or with others, his behaviour or dealings will be so to the point, that no body will be able to find fault with him; rather he will behave better than the others expect.

(108)

Though not such pains are pain which are to soon depart,
What that, likewise, is joy ever subject to part;
Let them, then, come and go, at will, round after round,
To become and exist one is, to what end bound ?

Pains are not entertained. Pleasures are considered as good to obtain. To eliminate pains and to obtain pleasures, one becomes cruel or kind, violent or mild etc.; and exists, keeps being such in the world. But all existence is bound to come to an end. Being born is ended in being died, which is a troublesome experience. Whatever you come to be and sustain life, that is of no use; if pains of themselves go, depart at their proper time. You need only fortitude in enduring them. Similarly pleasures do not last, howsoever efforts you may make. Rather, you impatiently be in a hurry to achieve the end in view, it will grow force of passion; which will never be appeased, even though you be forever servile to it. If you remain ever even-minded in pains and pleasures, they will come and go at their round. Not to become and exist, means establishment in soul with its joy expressed. If you have no will even for becoming and existing, then, its joy will remain ever expressed, which is an ultimate reward and an ultimate end. This being achieved, what other end

remains to reach? Then there is no purpose to become and exist somewhere or in the world.

Without being, becoming and existing, true end is reached in oneself. Lasting, unsullied and never subject to be diluted, is the joy of soul or inmost pure consciousness. If without any outward condition or cause, it is once obtained in oneself, then it will never be parted. Ever in joy, mind will never long for anything other. Ever without even an iota of pain, never will it like to do anything. Ever established in joy, it will like nothing to part from it or do anything else. No world will be remembered, no existence at all.

(109)

If hopes, however, as are kept embraced,
Being baffled, one day, sorrows they will bring;
If from heart they are totally effaced,
Of world desolate songs one need not sing.

Hopes being baffled, surely bring about sorrow, as they are kept embraced. But by realisation of soul with its joy, they are totally effaced. Hopes and desires are only meant for pleasant sensation, or experience of one's being. If that is permanently obtained in one's inmost soul; why then one will run after inferior type of pleasure, as well as dependent upon others and worldly objects; and ever bound to depart with their sorrowful effects

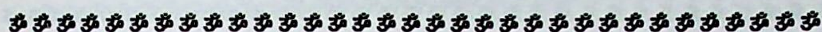
too. As the hopes as they are kept, are baffled; lastly in the depth of heart, one's deep lying being sings mournful songs of desolation. With joy of soul being attained, this too is rendered without chance. Otherwise, one may be how much soever wise, in handling his life in the changed years of old age, however, one cannot fulfil his desires and hopes, as he was previously doing. For the unsatisfied ones, one remains ever in sorrows, especially as one sees, that he does not find now the same respect or regard with the right emotion from one's own relatives.

(110)

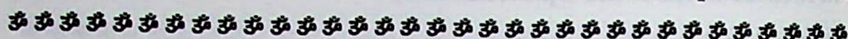
If once existent is not fully perished,
So gone destroyed is not all-existent;
In both, consciousness is not abolished,
In and new and new be, mind and tongue silent.

In previous verses, it has been emphasised that pleasures and pains should be equalised, even hopes should be eschewed or prevented. Then consciousness will be realised, free from all its fetters, and one will experience blessedness.

What is happened of such a one, who is gone blessed, whether he stays in any degree of his being or is destroyed ? Neither is said of these two categories of logic. If he stays even after



deliverance, with him were pains etc., so they will continue. But this is not desirable. Nor he is fully perished, which too is not desirable to be admitted, because that would mean committing spiritual suicide; which too goes against the suitability of faith. These two are not consistent, for their being mutually cancelled; they are opposite in all respects. This contention is also refuted, as once existent, a thing is not totally destroyed; may it stay in its elemental state. Similarly what is destroyed as pains, could equally be not said all existent, or ever staying, because they are not in experience. These both states are not to be accepted, for their irreconciliation. Verily whose pains are destroyed, and if too reminiscences are still living, then total destruction is out of rule, as if painful being is all existent. The both are impossible to reconcile, and even absence of both. This should be understood. However, consciousness-in-general is not abolished. Living one remains, even after salvation or deliverance. What is expressed as free consciousness, is its new awareness, every moment devoid of all impressions, and which is beyond mental concept and beyond all description. So silence should be observed in this respect.



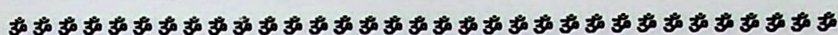
(111)

If short-lived pleasures are not in one's view,
He needs must not stretch his senses and mind;
In pure, perfect state, to keep continue,
By all wits and might sure way is to find.

Realisation of perfect state is obstructed by unending series of unsatisfied desires, which remain in view of all. Even though their joy is short-lived, insatiable mind takes leap for one, and then for the other desire to satisfy, for his pleasure; and one stretches his senses and mind for this purpose. One should, by oneself seek in his soul and heart, to keep himself free from them; by means of meditation and right knowledge gained thereby seeing their wrong effects. It is a personal matter for everyone to reflect for one's purpose to this end, and how the mind remains in perfect state, is to be investigated by one's own mind. 'How an individual can come off with flying colours'; for that, he himself should use his wits and might.

(112)

Freedom, absolute suits that peace supreme,
Devoid of demands avoids all extreme;
Charmful desires with admired mental states,
Where, harmful appear, clear insight dictates.

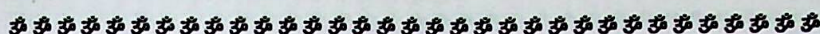


Freedom, absolute is required to this end, i.e. peace supreme. Perfectly purified consciousness, being devoid of all fetters is its freedom, having not an iota of worldly relation or leaning. It is worldly relation and therefore, ties and fetters e.g. pride, ill-will, attachment, doubts etc.; which have their demands and go to the extremes of all, and then retire feeling pains and serious danger with them; even then that retirement is only for the time being. Because they have not yet learned to live in their spirit or fighting with their wrong mind. In free consciousness or perfectly delivered consciousness, these are not to be found. And after realisation of which, all worldly charm of desires and satisfaction of them, as a mental pleasant state and gladness and lightness etc. of mind; even though admired much in the world, but because of obedience of insight in the truth seeker and realised soul, they all appear as harmful, doing harm to spiritual cause; doubt free insight does dictates and its dictates are obeyed, which gives a realised one joy, in his own spirit or consciousness. And, this joy never disappears for a realised soul. Because that joy—joy in the unfettered consciousness is the part and parcel of his own soul.

(113)

Joy, short-lived, though, ever remains in view,
As goes out one, springs in another new;
From sleep or ease as does one arise,
Expects, them soon, rather, enhanced in size.

Short-lived joy is condemned, as it being the cause of insatiable want, which in turn is the root cause of all the ills of the world and mind. This hampers the progress of spiritual living, which that spiritual living will ultimately end in supreme perfect peace. Material mind remains ever in search of pleasures, this or that; one is experienced and it runs for the other. Not only its hunt grows after a long period of time, but as one goes to sleep and then awakens anew, he comes out from sleep with some enhanced size of want, and which is so keen, that it does not brook even minute's delay to be satisfied. Similarly even in wakeful state, if one retires from some pleasant pursuit, after relaxation, he feels rather more keen want of it. So much is the significance of want ! Therefore, one should remain ever vigilant in respect of it. If it (want) is a little too less appeased, only to the need of the body; one would do better justice to his spiritual cause.



(114)

What's grand in appearance, looks graceful and pleasant,
Ends in wrong, its contact, and pleasures in-constant;
Ends all in endless impulses to destroy,
With ever growing grief, ever decreasing joy.

At the first place, objective delight or joy is in all short-lived. Even that in the course of time, will disappear as the want grows insatiable. Howsoever, one may give its object, it will require more and even more quantity of it, and more of its satisfaction. At length, it will end in objective servility and bondage, but no satisfaction, because of developed consequences in the shape of the diseases or the sorrows, which may apparently end in death. So it is defined by, 'what is grand in appearance etc.', contact ends in wrong, say, wrong action, immorality, injustice etc.

(115)

Not true nobles are tied up with conditions of worlds,
Never commit all wrongs, use always useful words;
In acts they ever good, never at heart impure,
Seek delight in themselves, content they pains endure.

True nobles for spiritual cause, are never tied up with worldly conditions or certain spheres of activities, as often some people say, that people or

others do not allow us to do good etc. They seek delight not in perishing world, but in themselves by meditation and ultimately in spirit, enduring pains. True ! we should pacify in our spirit or soul or in ourselves, and rest sure on spiritual living. And equally true is this, that no substance is found out in objective pleasures. But we come across some force within us, that compels us to be obedient to it, otherwise it punishes by getting us confused, irritated, morose, unsocial. What then, there be remedy ? On this challenge, the next verse proceeds thus :

(116)

Loose mind turns inwards does past being reflect,
Listens mournful songs of wants to affect;
Then thinks to fulfil 'will' intense and wild,
Musing goes to death for new world of child.

It is for the elemental being to be conscious, or remain conscious of the universe or the world. Thus life is kept, because there is no possibility of life without consciousness. Consciousness, in its quintessence, is not consistent with stream of life. It requires objective perception for variety of life. Thus elemental being, keeps objective perception or memories. Now, one being loose in

his living, attached to comforts or fearing much from even a little painful experience or sadness or non-delight, at once runs after pleasures or for that for certain objects or their contacts. He cannot endure pain a bit, and also cannot brook separation of them, true, they fall in view or memorised even. Their such memories are produced by elemental being, to keep the life or life-stream incessant as per necessity—necessity to live, and not to be annihilated. But a man, not living in conformity with true rules of life, or right spiritual way of life; remains loose in reacting and resisting impulses of elemental being, thus pressurised as he were; falls for pleasurable pursuit for delight and easiness of being. Not using his faculty of reasoning to judge, whether that was a good step to take or not, whether or not it stands in good stead for his well-being; such a one has no such fortitude, no patience to judge and hastily, to get one's being comforted, falls for ill-pursuits; which make him weep bitterly in future, by enhancing his craving insatiable. If he resists a bit, even then not resorting to factors of right life, merely remains occupied with its impression and reflects past being, past fulfilment of desires and satisfaction obtained through it; and becomes so obsessed with the objects, that even his breath is

retained in that absorption. Being troubled or constrained thus, he, then takes recourse to the same objective delight; even though not fit for his physical health, what to speak of mental or spiritual health ! This is the weakness of such a person, that he cannot know as to what is good or bad for him in the long run; and how that good is to be obtained or achieved, and bad is to be prevented for his well-being. He cannot endure sad state of his mind, as one's natural or elemental being extends it; and mentally speaks energetic words in sad tone and tune, and energises the body and senses; to fulfil the objective (objective delight). Thus being affected by this all, such a person of weak intellect and mind, feeds his want and becomes badly servile to it; thus causing one's own spiritual loss or death. Sharp set will of want is so strong a will, that it does not brook delay, and wild it becomes to fulfil it ! Thus, if living is not obeyed as per spiritual law, it causes death as it causes sleep; and then producing anew a being, it makes attempts to achieve the same purpose, because it remains ever for desiring, for the same comfortable experience of life in the dual world; which once it had. Much exercised for the worldly motive, confuses the mind and intellectual

function, to judge rightly. Therefore, keeping respect for all spiritual law and law of life, one should resolve to make oneself free from all this; nature's entanglement, is the idea given in this verse.

Never 'will' of craving is perfectly fulfilled. Ever obsessed with pleasures and objective occupation for being fulfilled or left remained unfulfilled; makes one for them, i.e. makes one ponder over them variously, with many images of persons involved retained, along with various moods and sentiments. Devoid of right faith, right energy, mindfulness, meditation and right knowledge of 'what is what' and 'what ends in what', one goes to death for a new world of child; i.e. to new birth for the remaining or suspended satisfaction, with their thousand and one miseries involved. Merely carried away by impression of past practices, does one move. Wherever he will be born, even there, he will remain with the same want. Being in the world, one cannot satisfy itself with the worldly objects and with worldly pleasure, in whatever measure.

Much has been said about new birth. As from sleep, one comes out with not so keen consciousness, gradually understands all about his past day's

practices; so when not being annihilated or perished by death, it cannot stay in, as it cannot develop power or head (intellectual capacity) for purity of consciousness, happy or satisfied. One cannot ever remain satisfied even without knowing anything, for, knowledge or conscious being, is his spirit and soul. He feels himself as perished, if some knowledge or conscious condition is not experienced. After death as one cannot produce any kind of knowledge, because of the want of association of the others; therefore, in himself becomes lost in sorrowful consideration. Here, as one sees a dream in sleeping state; the same way lost in solitary; thinking state, he sees another world for himself; with himself being a child in the hands of others. There, he finds his lost self, but again with thousand pains as in previous birth. But, he can never come out from this worldly entanglement, because of non-establishment in the purest form of his soul, which is in-itself ever shining and ever joyful and imperishable. Now, if one can develop pure heart and mind, with appropriating striving; he can realise such his soul or ever shining, joyful and imperishable consciousness; and therefore, ever satisfied and fearless he stays, never remembering any world or worldly objective pleasures. This is his blessedness. Without

it, one must run for the world, to see oneself not being perished.

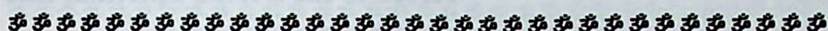
(117)

One who wins over sleep with its enticing charm,
And lives with wants reduced, not mind ruffled to harm;
In meditation deep well absorbed truth detects,
Till sound state endures pains sees no death, no effects.

Loose life has been defined in the last verse. Which one is, then, the right life? This is defined in this verse. In sleep, consciousness becomes hidden with all impressions, obstructing faculty of judgement, and does not permit one to know the right and wrong as has been said in the last verse. If nothing of the worldly interest, or worldly existence is to be served or attended to; natural being induces sleep, overpowering one with its pleasant sensation. That is its charm. One yields oneself to it, and falls asleep and awakens only for new innings in the world. This means no success in meditation, and no success in preventing wrong 'will' or wrong energy's flow or states. These habits are established, with which one lives and dies. One should, therefore, gain victory over his sleep even; but not going to extreme in this practice, but with respect to what one can endure; one should remain reasonable in suchlike practice. Not that he should

prevent sleep altogether. 'One should gain victory over his sleep', implies that one should not yield to its pressure, whenever it is felt. But overcoming it, one should do his duty of performing meditation, and gaining right knowledge through it; for taking the right way of life by right inspiration.

As a rule, one lives for pleasure. With liberty one gets on with one's life. Now, with right judgement, one should reduce them; but the mind is disturbed as its smooth sail is hampered, and it does not behave well amongst others in all events. Chances are there of such a behaviour. In delight and hilarity derived from objects, one can speak well, do well, move well amongst others in all events; but, delight being withheld, one's smoothness or tranquility may be disturbed. But, one should remain watchful to this end, because this will be a harm or damage done to one's spiritual cause. Then, in meditation, which will be developed in the course of time, one will detect or discern the truth, 'what is what' etc.; 'all pleasant pursuits are not so our friends, and withholding them is not enemy' etc.; together with many other facts about right behaviour with others. If there is no noise of want, one is then established in sound state of mind, but perhaps some constraint may persist for prevention or preventing many pleasurable acts. With meekness and being


humble, one may endure all that, as in the due course of time, itself it is vanished. One should not be moved by it, and fall back for the same wrong practices. Pains being endured in silence, by way of right striving in spiritual living, give one final bliss of soul's purity. When pains are gone by the abovesaid noble way of endurance, relative experience of consciousness will be surely pleasant. Soul being realised, with its lasting and unconditional joy, (which requires no worldly condition for its production and experience) ever shining, and joyful establishment in purity of consciousness; lets no chance to produce the being in the world or any sphere; which only experiences birth for worldly existence, in the tension of pains of want for pleasures or by want of comforts. Here, in spirit, a spiritual man is unconditionally comforted, and renders no reason or chance for rebirth or existence in the world.

With excess of pleasures, mind flows out in the world with its pleasantry and is not fit for meditation. It cannot turn itself inwards, and see the facts of spiritual world. It may go to sleep but won't be set in meditation. Therefore, one should be reasonable in maintaining of his body. He should not fall prey to habitual want, and yield

himself to the habitual mind, which seeks ever pleasures in this world.

(118)

In blind substance one sleeps, from it awakes alone,
Remains it during sleep with no will of one's own;
Independent what folds and unfolds too its play,
As by sleep so with death what's different to say.

What is said of 'the new world of child', in 27th verse, in its last line, is further explained in this verse. Blind substance, which we prove in our sound or deep sleep, where neither the senses perform their functions, to produce perception or cognition; nor the mind and intellect think or judge respectively; for the most, no knowledge except that of comfort of sleep is understood, there is sound sleep to be known. Because of its being devoid of all knowledge, it is said blind substance. It remains during sleep, which means that the body inhales and exhales; all functions of physical organs are well performed. Thus no one can say, that there was no conscious element in the sound sleep. In it, all the senses and mind etc., get submerged and become one with it. From there, they issue forth in wakeful state. No other 'will' or other factor seems to be here, which may bring one out from sleep, or

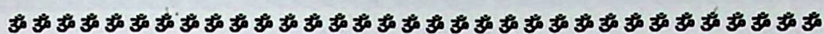
may take one to sleep. Thus folding of the senses etc., and their unfolding are only caused by blind substance itself independently; without the will of another one or another conscious being. How long one will remain in sleep, no one can know. This is also decided by its immanent law. If in all respects, this substance is quite independent in folding and unfolding its play of worldly perceptions; no other 'will' is understood here, to interfere with it of earthly being or worldly being. Then it alone knows, how one comes out from sleep. So in the same manner, it alone knows, how from the state of darkness of death, one will come out to rebirth. Nothing is destroyed, it remains in its elemental form after destruction. So conscious energy, which has its rhythmical expressions in wakeful state, and no experience at all in sound sleep, and in-between in dream state, creates anew and destroys all, its body and all related; further comes into wakeful level, to see the play on its own. All this, truly speaking, is something beyond description. But, one thing can be said surely of its play, that if it is never destroyed; then without even external or other's help, independently it can create and destroy, whatever it likes to. As in dream, wakeful body is lying dormant

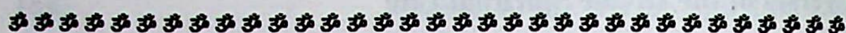
to us, but it creates there anew one. 'How it creates', one does not and cannot know. And how it comes to the previous one, even this, earthly being is unable to understand. This much is, thus concluded that as it comes independently without the help of human 'will', out from sleep or its unconscious dark state; so it may come from death—another dark state, creating even dream like body to see the world and for the release of the tension. A thief commits theft in wakeful state, at any time being beaten in dream; gets some tension released of that substance. So departed from this world as from wakeful state, independently this substance alone knows; what to create or destroy according to its immanent laws. Thus, there is no unlikelihood or impossibility of rebirth.

(119)

In the world, organised, with its wits over- joyed,
Unit, being constituent is belied for alloyed;
Alone remains in sleep, to come from death it likes,
Ever becomes it changed, deciding past not strikes.

In the world organisation, functions of all human beings are organised. Thus runs the world. One becomes so mixed up with it, that he regards that worldly existence alone is his essential being;


whereas alone he goes to sleep and remains there all alone, and so comes from it alone. Because of his inventive faculties, he gets success in the world, and being extrovert lives with over much measure of joy, and thus regards himself as a mere worldly being. Badly mixed up with the world, he never reflects on his deeds, good or bad. His unity of existence, for which he does for the whole life, is almost falsified, ignored and belied. As he should act for it in a systematic way, that is not done; only emotions are regarded, or influences coming from others make one act. No spiritual intelligence, no restraint and no idea of life for his unity of existence is there. Only worldly influences decide and thus runs life. Because it happened to be a part of the whole (constituent being), the same it understood to be. What ever existence is given to him by the world—son, father, friend or enemy etc., he regarded the same as one's soul or self, and did not know the essential unity of existence apart from it, (Atman) for which all is done. Thus he suffers because of his wrong past, which afflicts (strikes) and decides, to what existence he will go further. With his deeds alone, he remains as in sleep and then comes out, so from death it likes to come out, fearful of annihilation; which has already been explained in other verses. Sleeping


state is similar to death. If alone remains one in sleep, and comes alone from it; so from death one comes out. How do past deeds strike ? Do they have some agreement in themselves, to afflict one or produce him, by striking one by one or all in one they strike ? Ever becomes it changed, is the answer. It is the deeds which will decide, what one becomes and lives, and sustains life i.e. exists. As one act shows its result, another will follow. So, ever new and new, one looks in respect of stream of life, for, the past decides; what one is going to be.

Therefore, one should not remain heedless in the world, so that one does not know one's soul and well-being, and should not do all which his worldly joy makes him do. Forgetfully, in worldly maize, one should not remain mixed up with the world, but by instances of sleep synchronised with death; one should know his essential unity of soul (Atman), which remains in itself even devoid of all world, and think for it dutifully. One should not also forget the law of karma or deed; how they visit one after another endlessly, not letting one realise unity and uniformity of soul, which is consistent with immortality. Birth, old age, death and rebirth like changes see, no immortality. So

confusing worldly 'self' as one's own, and remaining always with its passion, can never realise his ever-shining joyful soul or inmost self.

It is this worldly joy or its excessive desire, that does not let one seek immortality. This has been said above, and this is the answer to the question, which may be asked in the previous verse. If rebirth is there, then why one should not act rightly to one's salvation, which is experienced by establishment in consciousness-in-general, the true essential being of all; as is said above, unity and uniformity of soul etc.

(120)

If some one laughs at you on your invisible gains,
Himself immersed in joy, seeing your efforts and pains;
Don't view his expressions set at defiance joke,
Simple consciousness, then with faith in him invoke.

'Others do not, let us take the right road for immortality', some one may say. For this, the answer is given in this verse.

Generally, men are not concerned about the doings of others, unless they are threatened by some serious things. May be, there is some one, who laughs at the other, saying that he is running after such gains, which cannot be seen; and whereas, he himself is deriving joy from worldly blessings

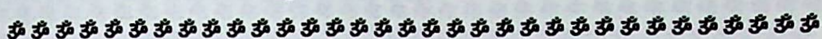
excessively, and sees further the religiously devoted person with troublesome efforts and pains; for not so sure a reward as he might believe. 'What does such a one say' ? He (seeker) should not view his expression, as they cause anger and peevishness, to give up the right spiritual pursuit, but pay no heed to him. Only see in him the general principle of consciousness, which runs the world and life, and soul of all. By faith, try to see in him, the simplicity of consciousness, himself being not disturbed by his remarks or expression. If he is to be spoken to, so that he is not offended; till such time one is able to realise consciousness-in-general in all, and see its reality everywhere.

In this verse, a spiritual man is cautioned against possible development of anger, irritation and ill-will caused by viewing expressions of those who laugh at him. Question arises; 'why do they laugh at such a positive and useful pursuit' ? It is thus answered :

(121)

In dual material joy man of weak intellect,
Goes deep setting at naught right rules and acts' effects;
Enticed does not dispose right true life to conform,
Exposed to drawbacks all knows too late to reform.

Great is the attraction and deception of material


joy, derived from the contacts of the worldly objects, and their mutual accompaniment or association. It is very difficult to live by oneself, as a spiritual man does strive for him. He may ultimately emerge successful in being so. But the others, seek pleasant dual occupation to maintain their life. Sometimes they go too high in its pursuit. In elevation and pleasantry, pass many kinds of such remarks, and what happens more with it is, that their intellect, faculty of judgement, is rendered weak. They cannot rightly judge for themselves, 'What is what', and 'What ends in what'? They deal with this matter lightly and not seriously, and this is advanced to such an extent, that they pay no respect to right rules and principles of life; and do not even believe that those acts being done by them, will produce their effects; because if they may realise this fact, or at least feel for a moment, then they cannot do justice to their pleasures. They do not need so much entertainment, as they would require for maintaining their standard efficiency for their work. They are doubly over-powered by ill-being, which is of high cost for material satisfaction on one side; and, spiritual loss due to continual increase of strength of desires. Being allured by them, one is not in a position to

conform to all right rules of right life; and is thus subject to all drawbacks, and cannot even know, what he is going to create for him; diseases, sorrows, subordination and ill spending of time. And he delays even for his well-being, rather he is rendered unfit for it.

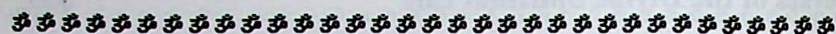
(122)

By contact obtained all good ends in pains,
Prove this truth at heart if reason sustains;
Even sensible thinkers feel repulse,
Being carried away by force of impulse.

When strength of passion has grown too much, it may not be possible to contain it so easily, but even then, one should try to discern the truth, that is :

All pleasurable things, pleasant sensations or experiences caused by contact end in pain. Because they are alluring, they are hardly forgotten and therefore, their objects ever remain in memories. These memories in turn inspire one, to make their contact, time and again. Because once produced joy or pleasure does not last long; if pleasure has to be kept continuous, then its object should be contacted continuously; which is impossible to do, because of fear of disease etc. If even continually or excessively they are served,

surely troubles and pains will be upshot. Hence, one should be reasonable in them. For that, he should understand this truth, of their finally resulting in pain in serving them heedlessly. If reason sustains, and right efforts could be kept, such as contentment, practice of austerity, endurance, mindful application of mind together with self-control etc.; some hardship to undergo in the prevention of excess of material pleasure together with some contentment in the fulfilment of bodily requirement. In case, someone feels trouble in preventing habitual practices for pleasure, then some practice of endurance, or enduring pain should be welcomed. If one's serenity is ruffled in the absence of habitual enjoyment of pleasures, and even right behaviour be disturbed; then one must keep virtue of mindful or heedful application of mind; so that right chance is not missed. Try to learn also for future, if some times one may miss to do right and does as wrong. These are all virtues, which go together with spiritual life; which bless one with lasting or eternal joy even in this life. Only then, one may be successful in controlling them, otherwise, so great is their temptation and force of passion, that even sensible thinkers are carried away



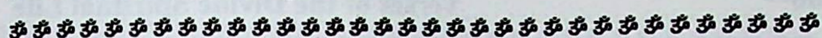
alongwith its flood and feel disgust in overcoming its impulse.

One who retires from wrong living viz; from excess of pleasant experiences, advances further by certain factors of right life or spiritual life. They are mentioned below with their functions.

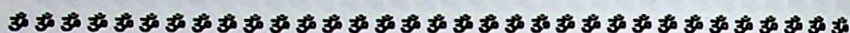
(123)

Constant observation makes all fetters well-known,
Gone deep analysis weakens their strength full-grown;
Long purity's practice reduces further size,
Witnessing their absence comes off as final prize.

One should do all bodily acts mindfully, not forgetfully. If one washes one's teeth and at the same time remains lost, in matters of fulfilling this or that desire, or scheming and planning for other things, he, then, is doing teeth-washing not with mindfulness or with presence of mind. If there, he observes himself, and remains applying himself to the very act he is doing, and preventing all other thoughts and application; then is he really mindfully doing that act and remains in constant observation, The same is true in mental and intellectual observation, and observation of feelings also. Thus in mental states, desires etc., and so also in intellectual judgements, 'What is


what', and in feelings, pleasant, unpleasant; one remains always with constant observation. Knowing them, one can prevent the ills and evil factors, which then flow. This observation will tell, what binds the mind, intellect and the feelings. Further, in deep meditation, one knows more and more about them, say, their causes and evil results of them, so as one becomes inspired, to get rid of them (all wrong factors and fetters). Inwardly, mind retires from them (fetters), as he by deep analysis, knows their evil effects. Thus they are weakened and their strength is decreased, because mind retires; but even then the force of habit inherent in their impression, badly deludes. By practice of purity for a long period of time, say, for years together, gradually reduces their size further. Ultimately, one will experience by his conscious wakeful efforts every now and then, their absence; it being prolonged, shall be experienced as joyful state, which will be understood as final prize or reward of his right earnest efforts. It is this unconditioned peace and rest of mind, which will make one's belief established in it, and then remains ever in this life, knowing its blessedness.

What comes off as final prize, and how it should be made eternal ? answers next verse.



(124)

Do transcend ignorance practising empty stay,
Mindful enduring pains in needful worldly play;
Keeping from dual venom in rightly thinking trained,
Winning over too sleep with reason well restrained.

While on seat or going amongst others, one should repeatedly go on rising above the fact of ignorance, by exercising one's mind in staying empty. Ignorance here implies to be a fact, that inspires and compels or impels to know further about as of things of one's interest or taste. Then past impressions are revived; it takes a man to desire and make a will, and mood to acquire it. This all happens because of ignorance. A child, so long as did not know of things, 'What is what', never longed for them, for then there was no concept of things. But as he came to know, 'what thing is what', milk, water, mother, father and the rest; then things were known and recognised as the part of his life for practical purpose. From this development, bondage began to come into being, external and internal. Outwards, it is involvement of things and persons. Internal is attachment, and affection, repulsion, ill-will, liking, pride, delusion, doubts, endless thinking and so ever

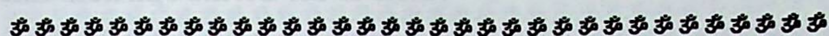
keeping concern for external things. The same is the fact of ignorance. Now as things fall in view, one intends to know much about them; even more and more, as they happen to be for his benefit, for all the time in life. This concern, want of knowledge, is an impulse, mere blankness of mind, a dark state, burning because of the absence of world's particular knowledge; which is a part of his worldly life, and especially for his comforts. If this state of ignorance be removed by giving some objects of pleasure, and thus by the production of knowledge of it, momentarily be transcended; then it may further extend ignorance in greater intensity, because then passion is increased. If knowing all as one consciousness, one retires from further revival of past impressions, and from further development of contact with the objects; and fine or unfine sensations and becoming free from external involvement with existence; then one remains delivered from existence of one and all, because he knows, that all is consciousness. If the senses are wakeful, then, perceptions come into being, mind receiving and reviving impressions understand things, and desire, anger etc., come into being, and there is further attitude for them, and finally this all ends in tragedy, spiritual tragedy,

spiritual disaster; with craving grown too much, and fulfilment equal to nil. For the unsatisfied desires, experience of sorrows is the only due, to be met with. Now if 'Avidya' or spiritual nescience or ignorance, as and when it inspires one, to revive impression of things recognised, and of involvement in action, and external play; then one should go on rising above it, keeping oneself alert and through that practising, staying empty.

(125)

With love of solitude lives, but not doing sins,
Possessed of all virtues insight and truth who wins;
Bears up with all world's wrongs in wise thinking well trained,
Serene even in pains is gone blessed not constrained.

If one would like to practise for freedom from entanglement, and peace of empty consciousness, one must love solitary sitting. Company's blessings are only meant for sensuous joy or objective delight. If that end is prevented, seeing its ills, then one should practise firmness of seat in solitude for hours together, to study life in particular and in general; to inspire oneself rightly for unconditional blessedness, in one's own soul or spirit. But then, possible sins should be avoided. Mind yet being attached to sensuous joy may reproduce impressions, and one remains occupied for long with wishful thinking,



and in wrong planning, and in wrong memories of objective pleasures etc.; and may spend and waste his time, not on seat firm, but lying or loosely living; and then judging others wrongly, may be moved by other's behaviour, and bear ill-will etc. for them. Such like sins and many others should be avoided, by an earnest seeker of salvation. So, he should be possessed of all virtues, e.g. freedom from anger, forgiveness, fortitude under pressure of pains, dispassion, non-accumulation of objects of luxury, contentment against greed in eating etc.; loving kindness for others in their happiness, sympathy for others in their pains etc. Regarding the satisfaction of his desires or want, one should not go in extreme, rather one should win insight, and realise truth of futility of fulfilment of desires, for mere pleasure outwards, to keep himself under control. If desires are not well answered, often, one's judgement goes astray, and one may judge differently observing and understanding others, as they do wrong to him. Even though they deal naturally or habitually that way, but to him, they appear otherwise. Even if they do wrong, even then, one should tolerate for the noble cause of ultimate peace. This is wise thinking, and one should not retain images of them as 'wrong doers'. Even this wrong view will necessarily hamper progress on the road of peace. Seeing some

universal force, on the background of all acts of others; one should not retain image of some soul, permanent in other persons, responsible for his some wrong act, for revenge or anything else. Then he will live serene, even in pains, because that will subside his constraint or confinement, and he will feel blessed in emptiness of consciousness. Because fettering ties are the images of others; with them, all others such as affection, ill-will, doubts, endless obligatory consideration, pride, delusion etc., also are there. They all being pacified, one is gone blessed. Devoid of these psychic entities, one feels blessedness in oneself.

(126)

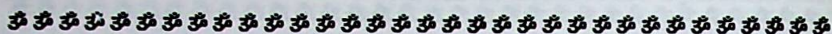
Receives all my pleasure who are comforted well,
Proper praise goes to them with good and fine who dwell;
Becomes mere compassion for men, in pains who stay,
But who play foul, for them, I think nothing to say.

One will live in the world. 'How one can charge one's spirit and mind, to remain free from its network or its influences'; is answered in this verse. One should charge one's mind in respect of comfortably living men, as he is also glad in receiving their pleasure, i.e., if they are observed in comfort or delight or pleasure, he in himself should become pleased and others too may

feel or know him, that he is not offended in their being happy. Seeing their good acts, one should praise rather than find fault with them, inventing their other wrong acts. And if they are observed in pains and sorrows, one must bear feelings of sympathy for them; even though one can do nothing practically for them, but he should not remain indifferent to their being in pain. There are others, who do wrong even for him and for others, he should think much for them; but affect ignorance towards their wrong acts, as if he did not observe even their those wrong acts; but remains ever alert, to guard oneself from wrong influences coming from them.

If this verse is combined with the previous one, it gives an idea of ten great powers of spirit or of enlightened soul as under :

1. Friendly feeling for the comfortable ones.
2. Sympathy or compassion for the miserable ones.
3. Praise for the good acts of others.
4. Being equanimous for the sinners.
5. Tolerance and forgiveness.
6. Good conduct and ever right behaviour with others.
7. Self-abnegation.



8. Four-fold right effort for keeping one's mind sound,
9. Meditation
10. Insight. These all are implied for freedom from worldly entanglement.

Four-fold right effort mentioned in 8th one above is :

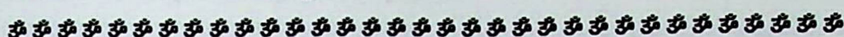
1. Prevention of all wrongs, desire, anger, greed etc.
2. To prevent, so as they do not arise again.
3. To produce good qualities as yet not acquired; dispassion, cententment, tolerance etc., and
4. To make them permanent, so as they ever remain with one earnestly seeking them.

These are all ten great powers, which being developed well and established, make one free from all worldly entanglement; without taking resort to any power, even regardless of any help from others, whosoever and whatsoever. These are all spiritual factors. In spirit they show life. Therefore, they are chief factors of the spiritual life against material life. In one's own spirit, one seeks pacification through the help of them. They, in turn give one full assistance to remain ever in one's soul and spirit, and not to run into the material world, or world-of forms, for his satisfaction as

others do. With the help of them, feelings are refined, practical judgement of intellect is corrected; mind with its emotions and sentiments is subdued, so the senses are kept under control, and body is rightly handled in all right acts. So all the five places, where life is lived or held, are kept well guarded. 'Mindful enduring the pains' etc., (35th verse, 2nd line), to the above should be added virtue of mindfulness. Without presence of mind, and heedfulness, which are part of the mindfulness, one cannot put forth above said four-fold energy; to keep his mind sound and serene and without it, one cannot even endure pains and keep his behaviour to the point. Enraged mind being offended in a huff, is not so easily controlled by a lost and forgetful man. So this spiritual mindfulness is much more required, and is a desirable factor for purity and establishment in spirit. With all these factors of spirituality, one remains ever occupied in himself alone, even identifying mental conditions by observation and controlling them with reason on one's own side; remains ever without want of the world and lastly enjoys lasting peace in his own spirit. Never he longs for the worldly association only for passing time, and never longs unduly for the worldly objects for pleasure. If one can produce knowledge in himself alone, he need not run into the world for this purpose.

If knowledge remains flowing in one, then, and only then, he remains satisfied; if it is not produced; its flow is obstructed, then either one will go to sleep or seek company or association of others for it. If he goes to sleep, as he awakens, he requires knowledge. As a rule, every one's knowledge is produced in the world, and in the company of others, and even in their association. Therefore, one cannot enjoy comfortable living in one's, being all alone. He remains there ever depressed, sorrowful or not even fit for life. It is this reason, that every one should suffer rebirth.

Now, if one becomes ever with shining knowledge in himself, he need not come into this world. Now, it is spiritual life, which is held in oneself, that so long one remains in striving, or with earnest effort for the final establishment in one's soul; even then, he produces knowledge in himself by way of striving (sadhana). Sometimes, he keeps himself busy to see the pains of natural mind, while one is with restraint, controlling himself. And even there, he remains busy to keep his reason wakeful, so that it may not let one loose, to fall back to the evil of material life, amongst others. Spiritual man passes time, even with the practice of austerity in solitude, with this reason. This and all are the factors, by which knowledge

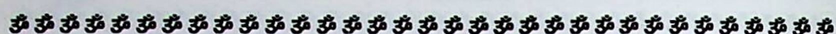

remains ever produced, and one with this striving sees, that he is living and not gone, or going to be destroyed and there is no need of world or worldly association for this purpose. In the same way, he produces knowledge to see the line of action of mental factors, emotions, and sentiments in himself; and seeing in himself, he knows even of all others in the world: their way of life, their application, and resulted pains and all other factors, which are responsible for them. He estimates even their force, and then thinks for neutralisation of all of it. Thus, he never feels a moment to spare in himself, when he in not busy in himself.

He also feels these elements earth, water, heat, wind and sky, and ultimately with them, he breathes well as a child does. Only when some attention is to be paid to them, he pays ; no matter, but otherwise, for there is no problem that he should seek or find refuge in the world to keep himself alive; he remains in spirit.

(127)

Of possessions and wealth one feels pride and delight,
So long remorse and pains do not show death long fight;
As chain of pains renders no pleasure within reach,
Then how they are futile, none is needed to preach.

Even in solitude, one's mind may long for



wealth and possessions, i.e. if one holds life loosely, say, without the above said factors, and seeing others happy, he may also wish for wealth as the means of happiness, even though he may be a spiritual striver. In such a suspicion, mind should be charged by right knowledge, produced in meditation by right analysis of truth. Seeing the truth regarding objective delight, one should remain ever controlled and not run with the wishes into the world as a common man does. This all is taken up and suggested in this verse (38).

Possessions and wealth are required for objective delight, and, delighted one feels himself proud with them, as they serve as means of all worldly good. But they are never proved for all the time to come, as blessings. Because of bodily requirement for holding life, their reasonable use may be without touch of sorrows; because one who lives with reason, will practise restraint. This requires prevention upto a limit, and that will not suit to the demand of passion. Hence no delight, no pride will show its face, if its demand is not fully met with. However, if excess comes into the picture, say passions hold its sway, and loose reign is given to it, true delight and pride may be experienced for the time being, but even that not

for a longer period of time, and then they will begin to produce many-fold troubles, for which one remains ever concerned to remove; and for the most in its pursuit, forget their delight and pride even. Troubles and pains persist till death. So such a one, remains ever with repentance and compunctions for his deeds, especially for the excess of pleasures. Then chain of pains, say pains in succession visit upon him, if one disappears for the time being, another appears. When the latter decreases, another, the third one makes its appearance felt and so on. Thus, in chain, they ever persist in such a person, who does not live reasonably with right knowledge. No pleasure, then, for him remains within reach, for fear of complications. Then every thing for him, becomes worthless including his possessions and wealth. This fact of futility of the both, then is driven home, which was not understood even on being preached. Therefore, one should remain with restraint and self-possession; this all should be exercised, and one should not fail prey to passion of suchlike material things and their delight unduly. Bodily requirements for holding life are nowhere prevented but excess is brooked nowhere in spiritual living.



(128)

Past created being comes out with its might,
Hampers right efforts reacting forthright;
See as you get on well in the teeth of pains,
To keep with sublime truth and wits in strains.

It is not only one's will or wish that will decide 'how to proceed', and 'how to act', in respect of handling life. From the childhood, our being is developed, so as it gives much importance to material things for its maintenance. Without much thinking, our developed being decides for us, 'how to act'. It being obstructed, we may not or do not feel well, and ultimately we obey it. How to go beyond its bondage ? This doubt is removed in this verse, 'Past created being', etc.

True, our past created being, developed from the childhood is hidden in us, and its impulses as a force direct us producing desires, anger, irritation to certain acts, resulting in sorrows notwithstanding; and so it hinders us, retards our right efforts and progress by force. But, one should on his own think for himself 'how he can do better', under such circumstances. He should meditate on the facts, and know for himself the truth, and inspire himself to get rid of all the obstacles; presented on his way by his own wits, by his right analysis, and right

intelligence, seeing his long- term peace. Though, be they in strain by its impulses, and ever one may be in pains of resisting the impulses, but, he should not lose heart seeing reason in putting forth resistance. If he does not proceed that way, then there will be no end of his increasing pains. Here by the time, by earnest handling of oneself, one will see the end of them, for all the time to come; and he will become blessed in his spirit alone.

(129)

If objective delight does not condition life,
No one will like to stay in ceaseless worldly strife;
If pains in addition don't cease to show their face,
Except free consciousness where one may find solace.

Past created being, presents hindrances by way of directing one for objective delight. With it, pleased it remains, even though for the moment being. If it disappears from the life, then, no condition remains to hold life gladly, because then it appears as if it were ceaseless worldly strife. If instead of pleasure, pains are added to it, and they remain persistent, then one may forget them in sleep, but in wakeful state, except free consciousness, one can find no other safe refuge. One cannot ever remain in sleep or intoxication with material means, as they will have their complications worse to

endure. One avowed to spiritual life, intentionally endures pains to learn, and to do all in consonance with this learning ; thus used to them, he does not even unduly remain much sensitive to them. They render one allergic, who runs excessively after objective delight. A spiritual seeker is immune to their influence, and as he gains establishment in purity of consciousness; there he feels no ills even of the material life and the world.

So long passion for objective delight and for that, strong will remains to accumulate means, one cannot get ahead on the spiritual paṭh of purity. For success in spirituality, one should, then, lay aside passion for things with honourable behaviour, by bringing truth of things face to face, by being inspired through insight. So it is said 'Enticing things etc.', in the next verse.

(130)

Enticing things, as once, came across with nice name,
On frequent contact found changed, turned out not the same;
Rather, contrariwise then, threaten to proceed,
One is blessed, retiring with dignity indeed.

Alluring much to childly consciousness, as things were entered in him, they, later on, on being examined, by frequent association or contact, were not found the same; say, as they promised to

be of good use for all the time to come. Rather, on being used much, they proved to be otherwise, contrary to one's well-being, and moreover, they threaten to proceed rather dangerous, as causing death or death-like troubles, if one is not reasonable in their use. So one is blessed or he will be near blessedness, who retires from them with right respect, with dignified behaviour in the world. Otherwise, one loses temper if he is not well satisfied with them, and becomes an object of hatred for others. So sooner one retires with wisdom, the better. Often one becomes accustomed to the free use of these worldly things for pleasure. With this plea, he can behave well, in its satisfaction he appears to be wise even. But if it is missed, then, as a rule he cannot easily behave well. Therefore, one should pay full attention to keep oneself under the norms of spirituality; by being fully mindful or heedful, as nothing wrong is done in society, while he is preventing habitual excess of their (thing's) use.

(131)

Being careful and mindful guard yourself all-around,
With slight pain, but, enough to constrain mind is bound;
Slipped into memories things of joy it approves,
If bear up with slight pain surely forthwith it improves.

In pregoing verse, 'Passion for things should be checked,' is told. How that may be done is answered in this verse.

Right life and mindfulness, say, right efforts with presence of mind, must be kept within a proper way. Careful in handling body, senses, mind, intellect and the feelings; and so in respect of them, mindful, heedful, alert and with presence of mind, keep watch on your self; all around at these five places of life. Why one is cautioned thus, and against what he is warned ? With slight pain, mental or physical, because passion remained unfulfilled; mind becomes confined and troubled, and so it becomes bound with various factors of ill-being; such as doubts, wrong affection, ill-will, delusion, pride etc., together with their particular emotions i.e., desires, anger, fears, envy and jealousy etc. And, forgetfully it is slipped into memories of past practices of joyful pursuit; and think well of its things, and affect the whole being to suffer relapse. For a spiritual striver, to think of pleasant things and pleasure, is a very serious set back. So, if he remains mindful in such a condition, and in condition of pain of separation of the objects; and handles his body etc., rightly especially feelings, as in painful feelings; he

will surely begin to improve his spiritual state. So he should then, firmly endure slight pain caused by unfulfilled desires, and inspire his mind by the knowledge of truth; showing wrong results of giving loose reign to his passion. If feelings are not kept under control, and one is not with presence of mind, they (painful feelings) give rise to wrong view; intellect will judge for them, according to past impression of hilarity or hilarious condition. It will tell the objects as necessary for life, and intellect's wrong view, in turn will surely bring to pass wrong aspiration in mind for the objects; attended by wrong desires and such like states, to move the senses and the body to move on the same road of material joy; whatever may be the consequences. Therefore, one should remain ever vigilant in all factors of life, to make right efforts to keep himself safe; from evil effects of past impressions, which may be revived or reproduced by slight pain of separation.

(132)

Discrete endless ripples in stream like flowing mind,
Whirlpool-like existence with factors all that bind;
In understanding do pass off these as they came,
One's peace is not disturbed, nothing detects to name.

Our main motive is to realise quintessence or free consciousness in its utmost purity. With what

knowledge and practice, we can reach this end ? It is answered as 'discrete endless ripples etc.'.

We see waves or ripples in any water-body. Every wave is discrete in itself. Every wavelet swells and subsides. All move separately. No two waves are united. All in itself rises, and in itself sinks down. So all, particular consciousness in itself, comes into being, and in itself goes into dissolution. No two particulars ever unite. If they unite, it is knowledge complex, not simple consciousness ; as for instance, a newly born child may see its mother, but he does not understand her as mother; but a young person if sees her, he understands her as mother. This is here, said as knowledge complex. Where one adds something from his past experience or impressions; this knowledge is attended by various kinds of emotions, moods, sentiments, and other countless good or bad states of mind. So, this knowledge is bondage in itself. So, in the same manner, you remember a thing, this too is knowledge complex. Consciousness in itself in its particular form may be an intuitive knowledge; which is direct and free from reflection or addition of any other thing. But all worldly knowledge; consists in adding impression to simple knowledge or direct knowledge of anything. Impressions are created, because of

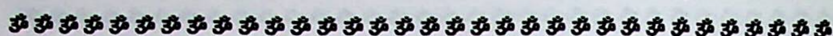
interest involved in them. We read a thing with respect to our interest, for use, either to store or to reject. So such a knowledge is endowed with our interest or desire, and with that, series of feelings follow with its particular moods and emotion. It involves clash, struggle etc. in the world. This is all bondage complex. Its all entities are called fetters, chains, shackles by names. They are all psychical in nature, and live in one's being. One who exists in the world, is not free from them. If one assumes some existence here in the world, it means development of these fetters; which inwardly chains one's being in the world. They bind one with the objects, and with the persons. This existence is thus complex knowledge of the self, which is understood as one's soul; but really it is a combination of the two elements, either in the nature or in the consciousness : insentient matter and sentiency of consciousness. As a whirlpool is created in a flowing stream, so in consciousness this complex knowledge is created.

If by practice, one sees every particular consciousness by itself, like a wave or wavelet, rising and subsiding in itself; and no impressions are added, no combination or uniting of two elements, then one remains free. Then one should detect nothing; to

detect something means, addition from the impression to another something. Let your consciousness be like that of a child, who is merely impressed by objects; but discerns or detects nothing in them, to produce desire or other connected states of mind. Thus, 'What' to know may rise, or 'what another' may subside, that all happens in itself. Then one's absorption in meditation, is neither obstructed nor spoilt. Then, one should only see that in understanding, they fall but depart forthwith. Nothing is added to their simple consciousness, by which one may be able to name them even. The moment they enter in understanding, they part. Nothing is added to them from impressions. Hence no knowledge complex of the things rises, nor one is entangled. He remains ever delivered, and experiences purity of consciousness, with its immanent peace.

Here, understanding term has its special implication. It is not so easy a job, that one can remain free from bondage complex or knowledge complex. Only that one can remain free from it, who has rightly charged his mind to remain unmoved by impression, by severing all interest; mainly being equal in pleasures and pains, and even-minded too; in all states by knowledge of

the truth. Such kind of understanding will be developed by spiritual living. It may take many years to develop. In such an understanding, as the things fall, they depart. Things are not understood as things, but it knows only particular consciousness of a moment, and so every consciousness rises and subsides. Thing is nowhere to be understood. So, such an understanding reacts, so as anything comes in it, as a consciousness it appears, and so as a momentary consciousness departs. Thing then remains nowhere stayed or perceived. Thus it is said, 'in understanding do pass off those, as they came'. Only then, one's peace is not disturbed, because understanding remains ever with alertness; not to mix up any thing in sensation or intuitive knowledge from the side of impression, to understand a thing so as it binds. If one understands mother, even then he is affected. It may understand thief, friend, son or whatever, one is affected. Affection is an entity of bondage complex, so are others, such as ill-will, pride, doubts etc. But, if understanding remains ever prompt, not to let anything be imaged as such and such, then no affection etc., comes to pass; and it remains free to express immanent peace of the soul or simplicity of consciousness.



(133)

Series of discrete sounds united as by will,
That seeks ease and comfort makes senses well or ill;
So in all perceptions for objective delight,
Senses all in parts does mind promptly unite.

It has been mentioned above, that the objects have no existence of their own; only in consciousness understanding gives them existence. Then, why one should view them as existent, if they in themselves are indescribable. Why then one should view them, as such and such, and bring about desires to only bother himself. So, one should remain established in free consciousness. This fact is well understood by illustration 'Series of diserete sounds etc.'

As in series of sounds in a tune, in itself a sound is produced in different time and space, and they do nowhere unite with one another; but a man with its interest unites them in his understanding, to make a tune of them for his delight. So good or bad, all is attributed by the will, interested in something. As in a tune, so in a thing perceived, the senses give mere sensations of their particular qualities; eye of colour or light, ear of sound and so on, but interested mind gives or say, understanding

gives unity or existence to an object for its own purpose. The thing is created by some inner element, whichsoever it may be; mind, understanding or intellect as according to their functions. So object-in-itself or thing-in-itself is nothing, but consciousness. Such being the truth, why one should run after the objects worthlessly, in his imaginary world. So one should ever remain in one's pure consciousness, with mindfulness and energy, so that impressions may not deceive him; is the essence of this verse.

(134)

Don't expect the joy with sad being today,
That tomorrow will, coming, with it bring;.
All days as they fall, as today they stay,
Looked for tomorrow remains good to sting.

If one should depend on consciousness alone, and see in all particulars, alone consciousness, then he should remain ever satisfied with the present; whatever it is. He should not expect, what is lying remote and relate with the sensuous joy, because then the mind remains lost in its future joy and that of the future remains ever missed; because, what is present, with that one is not contented, and looks it as insufficient to

his need, and wishes excess of it, farther and farther till death comes, and one remains lost in his wishes and never becomes free from them. This idea is given in this verse 'don't expect the joy etc.'.

As one desire is fulfilled, another appears before view. So long one desire goes on exerting its pressure, others remain dormant. One at a time remains in force and expects its fulfilment. Today, if certain desires are fulfilled, new ones for another day will make their appearance felt; so when tomorrow falls as today, then others will manifest them for another tomorrow; because one has not learnt lesson of contentment. Whatever is fulfilled, that with its satisfaction is forgotten forthwith, and another takes its place, with the result that unsatisfied desires alone will remain. So such a person won't be able to enjoy happiness but, ever remains victim of passion going to be satisfied on the morrows and lastly, he will die with unsatisfied chain of desires.

Therefore, for him that tomorrow will never come, where he will be satisfied; and for him look for tomorrow remains ever to sting, because it will never come, when he is satisfied.

Even though one may live sad today, or at present

moment, even then he should try to learn to live with contentedness; and not to long for the things of future, which are only guessed. If one is not satisfied with whatever is obtained today, and expects something of tomorrow, then, as tomorrow will fall, it will fall as today; then the same mind will look for another tomorrow, for his desirable object and so on. His journey will never come to an end for tomorrow, because he is never satisfied with whatever is contained or obtained; and looks for his satisfaction on the morrows. For a living one, idea of the future may not then be stopped, and every particular consciousness may ever remain covered; and go on flowing with whirlpool like existence for mere ill-consequences. When consciousness is observed with some object, or objective living in it is observed, then it is not pure. Where consciousness remains lit in all its particulars, then, no ignorance can have its sway; and consciousness itself expresses its joy, which is sought for by every one. Consciousness is understood as lit, if in itself be it observed not related with other object, or objective something; its unrelated stream, then, remains quite free from self and selfless it expresses its joy and peace as in sleep.

(135)

In darkness you awoke of night,
Taming well your mind toiled aright;
Subduing emotions during day,
The sorrows whereby find their way.

Two-fold passion allures all. While one is awake, it runs after sensuous pleasures and as is played out, it makes for dissolution or sleep. In wakeful state, it keeps will of sleep, and so in sleep, likewise, it keeps idea of wakefulness. These two are inter-related. Thus, a diligent man remains wakeful in hours of night reasonably, and being tempted, does not go soon to sleep; and tames his mind, so that it follows him rather than he, a striver, may follow it, or be obedient to its demands.So, in day time, he remains ever vigilant, heedful with presence of mind and right energy; and subdues it and its desires, which mostly come to pass at day time. If twofold passion being subdued, becomes neutralised by these twofold efforts with right knowledge; then sorrows can have no chance to enter into the mind of a blessed one. If desire is crushed, but 'will' remains there to fulfil it, then, one goes to sleep sorrowfully, expecting satisfaction on another day; as indicated in the previous verse.

But, if by insight brought into being by right knowledge; clearly shows up futility of fulfilment, and moreover irretrievable loss; then, why a wise man should experience sorrows. He will remain satisfied with the present whatever it is, not making much of the joy, which will never last and parting, which gives touch of sorrows; and ends in growing its desire too much, seeing no possibility of its being ever satisfied.

(136)

Beliefs, as are settled, though absurd and futile,
Are not shaken with ease, for frail pleasures beguile;
May be reduced in one, those being in others flout,
With whom one has to live, a rare sage finds way out.

Material joy or pleasures are not worth their salt. If so, 'why others do not understand this fact and make out their discontinuance,' is answered thus : 'Beliefs as established.'

From childhood such beliefs are established, that pleasures are good to experience. With them, one is understood as fortunate, and graceful in society and company. These all are contrary to reason, and have no worth because they are never true all the time alike. They are entwined with miseries, and hence prove otherwise. But these beliefs are not easily set aside, because their

experience, even though for the moment being, is deluding. It plays unfairly with all. Mostly people remain attached to their pleasant experience, and therefore, their reason or sensibility remains dull to judge or feel truth for them. So, such a deception is not easily shaken. Moreover, one may know a bit of their true nature, but, when he associates with others, amongst whom he is bound to live, i.e. with men of common intellect; then, they being settled in those acts, express contempt for such a man of wisdom by their act or language. So, a rare wise man, who can keep ever vigilant, mindful, and energetic; with right knowledge finds way to get out of them. He remains ever in himself, rather than in the company of those persons or in their association. At the same time, he is never shy in their company; he remains accompanied with loving kindness, sympathy etc., and his heart remains imbued with other suchlike virtues; so that he can handle himself properly even in society, and keep himself unaffected from the poison of dual life of the world. When alone, he goes free from them, and remains either occupied in himself or stays in his evershining and everjoyful consciousness-soul.



(137)

Too much is made offered, so much is to select,
As is good for well-being, ill for it to reject;
For deluding one is not in deceiving slow,
To see you with the rest alike in common flow.

In the last verse, in childly consciousness, 'beliefs as settled, they are not shaken with ease,' is informed. Now in this verse, impression of things and acts, in which they are involved, are mentioned with their function to make one cautious for his well-being.

Many beliefs are settled in childly consciousness, since his birth. They involve in them, certain objects and their functions etc. All are stored in repository of impressions, from where they are reflected in memories. Being memorised, they produce desire and particular sentiment to direct one in a particular way. So it is said, 'too much is offered' etc. Many things are offered to accept or reject, and so, many acts are suggested to be done for pleasures. Only that much should be accepted, which is good for one's well-being; and what may turn up ill or as ill, that must be rejected. In developed being of child, sensibility has stored many things and so, in the course of time, thinking and understanding are also developed in him. Then, he should know for himself,

what to accept or what to reject. But without pure reason being developed with its full might, one cannot understand to accept or reject. Its full power is developed with five powers or potencies of working up well-being or as means of well-being: faith, energy, mindfulness, meditation or absorption in meditation, insight and right knowledge or knowledge of the truth. These are all defined elsewhere. As by sensibility, certain objects are presented in consciousness, or say, in mind, and then follows desire etc., emotions and with them attitude or sentiment to pursue; and then, partial reason biased to apparent pleasure or pain, gives its judgement according to past impression, regardless of distant consequences. It is only pure reason, which with the assistance of meditation will conclude right things to do; and then one by being energetic, rightly will exclude wrong emotions and sentiments etc., from one's consciousness by conscious efforts. But unless one is mindful, he cannot know the occasion or moment, when wrong things overpower. If he remains slack, then, wrong emotions will play havoc in the mind, upsetting all for which one is planning. Thus, it is mindfulness or presence of mind, which will tell one whether one is in anger or with greed or jealousy etc.; and at such a moment

what is his duty to do, and how these are to be prevented, then one can remind oneself. Thus with these powers, if one's reason is fully developed; then he can know to accept or reject properly, rightly and rationally. If such a mighty reason is not developed, then evil-being with his mighty weapon of sensibility; will compel one to do the same acts for pleasures, as one had done once in the past, regardless of the consequences. This evil-being remains hidden in all, and gives rise to impulses for pleasures, amusements etc., and, thus, deludes all, and is never slow in deceiving; it ever likes to remain in the common stream of life, where its heroes—desire, anger, greed, envy, jealousy with many other sentiments and moods, hold their sway regardless of one's well-being. So if one remains in spirituality, say, having concept of spirit or soul, or unity of one's existence; throughout the life or even beyond, against momentary emotional existence understood by sensibility; and a definite goal as against transitory pleasure or pain, and systematic efforts to achieve it against impulsive action; then one can gain victory over evil-being hidden in one's being; and then he will remain within himself with bliss of soul in himself, ever composed; not running after others, things or persons into the world. Others, on the

contrary, can never remain in themselves. When they are alone, even then they think of worldly matters, and remain entangled, and woe-begones by various causes. Therefore, one should fully develop his reason together with its ancillary powers, as suggested above. Then one will be free to work up one's well-being.

(138)

Baseless, graceless reason moves round sex, wine and wealth,
Dwells sound, well founded one on outward inward health;
One spreads vices, to reap as heaps of rubbish stink,
Wafts as flower's fragrance the others virtue's pink.

Much of the contents of this verse, has been said in the explanation of the previous verse. One is partial reason, which has no real base of its own; because it cannot judge for the well-being. Therefore, it is not a part of metaphysics. Its judgements are partial to pleasures or pains, which are apparent, and thus have nothing to do with some positive result, or long-term peace, for which true reason should stand. But quite the other is absolute reason, or pure reason or metaphysical entity; which relates with science of practice, and that stands for one's well-being and lasting peace. This reason is totally a part of spirituality, and is understood as sound and well-founded; and it

dwells on physical, mental and spiritual health. Whereas the former one, revolves only round the things of mean value—sex, wine, and wealth; and, it also sows vices, all evils to reap and appears nauseous for all; because its developed state, morally stinks like the rubbish heaps. People mostly censure him, and smell all wrong things in him, and won't like to be near him. Quite opposite to it, is the sweet moral smell of a virtuous man, who is possessed of all good quality of pure reason; which floats in the atmosphere like fragrance of flower, and goes in the perception of all good men; even when it reaches to its pink, to its height, and perfect state. Therefore, pure reason should be developed for one's well-being, graceful and respectable living in the world.

(139)

Thinking grown much, a fire, in us ever burns,
Fanned by pride-like factors to an end never turns;
Unchecked, as got up hell by force it mind detains,
Produce, of course, all pains, even sleep and breath retains.

It is absolute reason that can inspire one, by concluding right knowledge, against the pressure of want and impressions with their force, and then, diligent being can maintain well, and does all good; prevents all wrongs to purify the mind for well-

being. One's reason is rendered inefficient, if thinking is grown too much to control. This fact is made clear in this verse, 'thinking grown much is a fire' etc.

The topmost fetter is the ignorance, which gives rise to all the others, namely, personality view, doubts, affection, ill-will, sorrowful thinking, and pride; together with undue deliberations for conduct and observances, love for sphere of form, and the same for formless sphere. They all mainly consist in thinking. Chiefly, thinking takes in three predominant fetters—affection, ill-will and sorrowful thinking ('Raga', 'Dwesha' and 'Moha'). Then, this thinking, for the comfortable objects, creates images and views of others; as they are involved in actions for one's pleasure or comfort. Similarly, by ill-will one thinks too much, because it follows painful experience. And if something is lost, which promotes good or comfort, it is sorrowfully thought of with worry and concern; and if something is met with, which gives unpleasant experience or sensation, say, pain., that too is received with grief; and mind remains absorbed and lost in sorrowful thinking, this is attachment or 'Moha'. All the three consist in thinking. They ever remain afloat on the surface

of the mind, so one remains wakeful, lost in individual existence. Only, one's thinking may cease 'to be', if some more serious things come to pass. Then that remains on the upper surface of the mind, but it does not mean that the pregoing thinking is totally vanished; its under-currents ever remain moving in their direction, say towards their objects in subconscious mind. If one happens to be unduly attached to material pleasures, his thinking remains ever engrossed with their objects. If one bears extreme hatred towards someone, as he must, because he is grossly attached to pleasure; so he cannot live in pain the least, such a man remains deluded with them, and can do everything to do harm to a one, who obstructs his pleasure. At length, his thinking never ceases to be, because he remains ever concerned for pleasures. His doubts and fears grow day by day. Pride becomes easily hurt, and over much he thinks for others, their doings he reflects, and so of one's own. In no way, he is able to decide right conduct of his own or of the others. Mere partial reason deceives him, and his thinking is never put to an end. It burns like a fire, and so it is said, 'fanned', increased as if by current of air produced

by a fan—pride, doubts, fears, and so many others, are the factors to fan it. Never it turns to an end, because one remains ever concerned for his pleasure; he cannot brook their separation even for a moment, so long one remains wakeful. Thus, it is quite clear to common consciousness, that if it is not duly checked, it further goes on increasing till it reaches its excess, say, to hellish condition. Then mind remains ever detained by it, and it forgets even to breathe properly or comfortably. Even it upsets the functions of all the organs of the body, of stomach, of lungs, and heart etc. This produces all physical pains and so of mind, when troubles get developed. What to speak more, even solace giving sleep is disturbed by it, then what that trouble is, which is not produced by it ? Then, such a fire should be extinguished once for all, by strengthening one's pure reason, and practising duly, austerity with knowledge and mindfulness. Then one can do good for himself as well as for others. All these wrong factors, together with their functions on the body and mind, are very well known; and can be fully understood for their reduction by a man, who is earnest to know the spiritual truth by meditation and insight produced in it, through the virtuous living.



(140)

Let natal being weep for the same delight,
With no liking for lessons setting right;
Let it sing mournful songs ever to be,
Knowing being open eyes, but real to see.

True, for one's well-being, one should check his unbridled thinking. But one's natal being, say, which is born, and has been developed from childhood mere by sensibility, comes in the way. It knows only sensations. Thinking is developed in it, but it only revives impressions by that process of thinking. It does not listen voice of the reason, even if it may remain there with it. It produces many thoughts together with particular emotions and particular sentiments, gives rise to impulses; and impels one to take the same direction, in which once one had gone, whether that all be for one's well- being or otherwise. How can one give it the slip ? Answering this question proceeds this verse, 'Let one's natal being' etc.

'What this natal being is', something has been said above, about it. Somewhat more deserves to be made known. By what force it compels ? What power it has with it ? Why a man falls victim to it etc. ?

Life grows with pleasant experience of one's

being, and that pleasant sensation or pleasant experience, is obtained by the contact of the objects with the senses. With this pleasant experience, one's 'self' too is developed. If one's desires are met with, he feels himself or his 'self' realised. If they are left remained unfulfilled, one is distressed, and his pleasant self becomes covered. So long desired thing is not given, it does not come to the senses, and it ever remains in struggle for the same object. Thus two kinds of bondage are there with it; pleasant experience, and through that worldly self-realisation. For these two, one becomes active, it irritates feelings, spoils judgement, vitiates mind, wrongly directs the senses, and handles body wrongly, if its will is not obeyed. This is the life, we mostly lead in the world. What 'self', a child has found in the world, was a product of sensibility with the objects, his 'Self' is consistent. As once one has experienced self, and it is born in this world, so one likes ever to keep. He wishes its being to be permanent, but what is born that becomes destroyed by the law of change. As conditions of such an existence are prevented, no such self will be experienced; and conditions, such as contact of desirable things, can never be always kept up. Thus one will fail to have always the self

same experience of the worldly self; but, no one will like to forego experience of the 'self'. So all alike, remain servile to their senses, because love of 'self' is over and above all. Though one's real 'self' is consciousness alone, but, without self-control and right knowledge, no one can experience it. As one moves towards realisation of the 'real self', aforesaid natal being with its impulses, come in the way to hamper one's progress. If one resists it by right knowledge, and enduring pains, it retires but projects sorrows to affect. It extends wrong moods. Life looks dull. Interest in life looks lost. With all these powers, it compels one to be with pleasures, and delight to experience the familiar 'self' of the past; and what is more shocking, that even a rational man remains identified, with the being of sensibility, the being of birth. This 'being' has no idea of the future, and so no discipline, or correction or reform, it sees. It knows only experience, of the same self, related with pleasant experience or any way connected with its matters. So if one can discard pleasures, and deception of 'self', false self of sensibility; he may be able to realise his 'true self' or consciousness-in-general in all alike. Then, he

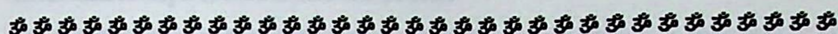
should not be affected by its mournful songs, which are aimed at 'forever to be', and 'ever to exist', in the world of duality. If one can do away with worldly conditions and worldly self, then one becomes delivered from all worldly existence. All existence is in the world. Devoid of all worldly existence, one sees in all consciousness alone, and then he does not put on any existence, and remains established in simplicity of consciousness, with its ever expressed joy.

(141)

Genuine reason is the reasonable name,
Applied rightly to much adored lord's fame;
Qualities enjoy whose world wide renown,
In devotee's pure heart seated alone.

How can then, one come out from the entanglement of the natal being ? By going in refuge of genuine reason or absolute reason, is the answer. So this verse gives the same idea, 'Genuine reason', etc.

Popular belief that 'God saves', reflects genuine reason alone for this purpose. So this alone is suitable name to much adored lord's fame. If this reason is developed or established, all good qualities are accumulated. But this pure reason is seated in men



of pure heart. Only they, by their developed reason, go out of the clutches of the evil being, though they may endure pains, but seeing their permanent good, they retire from all evils and do all good. It is logical and sensible thinking, that knows concept of soul as unity of existence; in flowing stream of life, or in series of detached events of life. Nothing is observed permanent in it, but even then without this concept, one cannot have system of efforts for some definite goal in life. And only then, one acquires all virtues. The force of nature, impressions and habits, only directs one to do impulsive acts for pleasant experience; and for the realisation of worldly self only, which remains ever in view. If something goes against one's will, see how one flies to anger; but if its 'will' is obeyed, self is realised and one is pleased. So great is the charm of worldly self to keep it ever that, for it one even lays down his life, if it is going to be failed to realise. For this, then, only genuine reason or pure reason is the safe refuge.

(142)

Deep interested in all pleasant state,
One day, existence bears himself to hate;
What he becomes and charges as the rest,
In being person is educating the best.

When in a man genuine reason is not developed

fully, he ever remains interested in all pleasant state. He cannot resist evil-being or natal being and gives way to its impulses. Then, one day people observe him bearing existence, which he himself hates it. It is so ugly an existence, full of flattery of others, that it gives him a very contemptuous look. Not only that, it goes with many other wrong acts, which are very shameful; in himself he is expressed on others, so as they can learn and conclude from his expressions, many good things for themselves, to direct rightly. In him, they can also see futility of the worldly joy, which gave him such an ugly existence. His expressions in movement and voice etc., charge others thus, that they can learn many good things for them. It is his being in person, that educates others by his expressions.

(143)

Things of the world are believed to be bright,
Mind takes flight for them promptly for delight;
For in feeling fine, hence, bright in belief,
If gained, satisfy child as for relief.

'Who are deeply interested in all pleasure states, perform even shameful acts'; is indicated in the pregoing verse. Why do they do so ? 'Things of the world' etc., is the answer.

One from one's childhood, has got into the

habit to believe, that the objects from which pleasures are derived, are bright. Therefore, for delight, under-developed reason, as of a child, runs after these objects promptly; without sufficiently knowing the facts, merely moved by their impulses. They are understood as bright, cheerful, pleasant, because their contact makes one experience fineness of feeling, if they are contacted. It is child with under-developed reason, who is moved mere by his impression and sensibility. He becomes satisfied with them, if they are gained and contacted. It is a relief for him from pressure of want, or strain of passion, disastrous, however, for long-termed peace.

(144)

Things contacted, vibrate all mind,
Modifying as fine or unfine;
Feelings decide, then how they bind,
Nice or otherwise as they shine.

This verse defines the above said truth, 'Things contacted' etc.

It is fineness or unfineness of feelings, or pleasant or unpleasant experience, of one's being with the objects etc.; that decides to bind the mind by appearing attractive or repulsive, to bind by affection or hatred, or, by liking or disliking accordingly; as they appear in one's consciousness.

ॐ ॐ

It is mind, which is partially charged as fine or unfine, but, then it retains impressions of them; and gives rise to impulses likewise accordingly, either to obtain or to dismiss. It is said, that if one invokes genuine reason to know the truth of them; as to how they affect the soul—the unity of existence—in changing stream of life, and where they stand in respect of unity of purpose; and how they grow craving for them (the objects), then one can rise above the worldly bondage; and realise purity of consciousness in himself, with its blessedness. One should, practise, then, to remain equal-minded, and even in pairs of pleasure and pain, heat and cold, respect and disrespect etc.

(145)

One may put out fire of all thinking well,
Who can on perfect emptiness, full dwell;
Sheds pleasure's bane and endures pain instead,
By application, life long, gets ahead.

By fineness and unfineness of feelings or experience, affection and hatred ('Raga' and 'Dwesha') are produced. They flow in the mind in the form of thinking; thinking for the beloved things, and so thinking for the objects of hatred. In thinking, these two kinds of objects are

reflected, and with that desire and anger are respectively produced; and similarly concerned thinking also prevails in the form of attachment ('Moha'). If one can set aside this, and all kind of thinking, he will do well in respect of working up his well-being. But, for it, one should be able to keep his attention, fully fixed on emptiness; because if objects or worldly relations are recalled or reflected; they will surely produce their emotion, e.g.. desire, anger, doubts, fears etc., together with many others. One may gladly endure pains of separation, rather than go on thinking them, for active position in the world to assume, as for existence. This all is defined in this verse, 'One may put out' etc.

So long the object of desire is not met with its thinking, it burns like fire and one remains in anguish; therefore, thinking is analogous to fire. All objects for which one thinks, are never realised. Then mind remains ever in want, and want being a disease, if not checked, it will trouble more and more. It can only be checked, if one sheds poison of pleasures, and then in the event of their separation; what pain follows one may endure, and so he may go on applying himself for the whole

life; making progress till he becomes satisfied in emptiness of pure consciousness; where all din and noise of want is silenced.

(146)

'Go on thinking' is a deadly disease,
Wearisome, with no remedy to ease;
Severed, of course, one is from world of charm,
For which thought much the same did for him harm.

Thinking in the form of fetters ('Raga', 'Dwesha' and 'Moha') is further condemned, 'Go on thinking' etc.

Go-on-thinking is a deadly disease. One thinks of comforts to obtain and pains to remove. One thinks much, but he can never be in a position in his life time; to shed all pains and have all comforts to his satisfaction, and then thinking never ceases to be. One cannot stop it, because he remains attached with the world, and so he can never brook the want to remain unsatisfied. But ceaseless thinking becomes tiresome, fatigue-causing, disturbing sleep even, and with no remedy to ease; because its remedy alone is realisation of self, by the fulfilment of desire, good or bad. But all desires, and in their desirable proportion, are

never always met with. So dissatisfaction goes on increasing day by day, with the advancement of age; and with that diseases are developed, because of irrestraint in matters of pleasurable pursuits. Then world of charm with which one was deluded, is almost lost for such a man. One remained much allured by pleasant sensation, by accumulating wealth etc., to ever surfeit his desires; but they remain or begin to remain ever not fully satisfied, because of complications. Therefore, for which pleasantness, he did much that only did for him harm. He remains ever concerned. Least he knows of the vast world of charm, or right knowledge, of good health of body and mind.

(147)

Run you away where from all pain ?
And what see there else more to gain ?
Turn your back, sure, the same to find,
No prize, with you, will be more kind ?

One may let go comforts, but fearing from pains or sorrows of separation, one runs for the objects of desires, and cannot exercise restraint; and for that reason meditation is not practised, leave alone right knowledge, which will shine for the attainment of the spiritual goal. Such being the case, this stanza suggests fortitude and

proceeds thus, 'Run you away where', etc.

If excess of pleasures, as is habituated is prevented, one may feel distressed, and may be, in moments of impatience; hasten to alleviate strain of trouble caused by prevention, or separation of the object of delight or comfort. Such a person is asked, as to run he may, where from all pain ? and what he sees elsewhere, more to find ? more to gain, than the one is present. If you run away from pains, then, only to alleviate pain, you will take recourse to pleasures; and in resorting to pleasures, will you find some lasting solace ? Sure, you will return to experience the same trouble. When you are rendered unfit for pleasures, because of anomalies; your craving will grow grievously, never to be fulfilled, and you will not be able to endure its strain. Even to pass time for you, will become a problem. Then what prize you see for you, will not be kind; as you had considered by resorting to pleasures. If troubling pleasures you prevent, but substitute others for them, surely even this prize won't be kind for long; because grown too much craving of them even, is never to be fully satisfied. Desire longs for its object, no other substitute can pacify it. The only way to come out of their network, is to exercise restraint and further practise meditation; to gain right knowledge of

truth, to inspire oneself to undergo necessary pains even in the form of austerity practice. Then, in the course of time, one will be accustomed to live with a measure of pain; and finally to be established in one's spirit without any external condition, or material help and by that, will become ultimately blessed as elimination of all fetters, reaches its perfect state. One, thus, gains eternal peace lastly.

(148)

No state in psyche, nay, no where ever stays,
O, kind are for us the august law's ways;
If so, the same is true for painful state,
Why, then, to endure, in all, hesitate ?

One hesitates to endure pains of separation, from the pleasurable things; therefore, he cannot make proper progress on the path of spiritual purity. He is suggested to inspire himself, by reminding and charging his mind; by august impressing divine laws, the way as it works. So it is suggested by this verse, 'No state in psyche', etc.

No state in psyche, internal instrument of consciousness, or mind or spirit stays for ever. In the flow of life, so-called everything undergoes change momentarily. Not only in stream of life, but every where, what we observe as an object,

even that never stays for ever. It is changed, and vanished in the course of time. This law of nature, or of some divine power, whatsoever may be; is kind for us, and kind are its ways on which it moves. For example, childhood comes and goes, so comes boyhood and youth, and depart. Even troublesome experience of old age does not persist. So in outward world, all the objects are perished, and so also all beings, all relations, powers etc.; what to speak of these trivial matters or petty things, even earth like elements do not stay for ever. Earth, water, fire, air and sky, these are understood in religious literature as elements. Your objects are produced from them, and ultimately go to destruction in them. These elements remain in their pure state, as we observe. They are understood as indivisible. Pleasures do not stay, the same is true for all painful states, i.e. they all won't ever stay. They themselves are being vanished, and never will they stay for ever. Only question of time may be there, for their being gone to destruction. Only endurance is required, fortitude in pains is asked for, and practice of patience and other suchlike qualities, which go with them are required. So, one should not hesitate to endure pains of separation, as a diseased person bears up with the pains of prevention; keeping in view his future health or

future joy, by meditating on the facts, and harm and loss of not observing the rules. In the same manner, one should remain vigilant and heedful, regarding results of one's abnormalities in respect of restraint etc. By right knowledge, he should inspire himself, to keep with the rules of spiritual life; reflecting on his future blessedness, with the extinction of the material bondage, beset with all troubles. Spiritual joy once having obtained, then spiritual striver will never remind even of material joy or pleasures to have, or even to touch.

(149)

With firmness all weakness has to be set aside,
By reason, pure, in all with no extremes outside;
What ill you wish to cure, with remedies grows more,
Unseen got up a force now preys upon you sore.

True, the first pillar of spiritual life is restraint. To practise it, one should prevent excess of everything, especially of pleasures, which are derived from the objects, of the senses. But if these objects are not contacted, mind does not feel better; it is annoyed, confused and brings about many undesirable states, which upset one's living in society with others. Though pains of separation won't stay for ever, as indicated in the last verse, and by maintaining fortitude, patience and endurance; one

may be able to practise restraint, but even then one's cheerfulness is obstructed in the absence of proper service of the senses, and one cannot act well and live well. On such being a challenge, it is suggested that it is your weakness, which plays false. This fact is indicated by this verse, 'With firmness all weakness', etc.

It is your mental weakness, that you cannot endure the least pains, of avoiding excess of pleasures, by taking refuge of pure reason. Just as one, knowing that his food is poisoned, he will prevent it whole-heartedly, without feeling much for its separation, and without sorrows even; rather he will be thankful for the knowledge of the fact, by which his life is saved. So if one by meditation or keen analysis, knows harmful effect of the excess of pleasures; then, why he should remain unnecessarily, unduly and irrationally attached to them; only for the sole reason, that his mind does not feel well or flattered. If they (Pleasures) act as an enemy, then one should avoid them, with thanks and readiness as poison. It is not suggested, that one may go to extreme in their avoidance; but equally one should not go to the other extreme of excess, in the external world for their service. One may wish to cure the pains or sorrows of their separation, by resorting to

their objects. But nothing is remedied by that. Only desire gains strength by that process, and want increases more. Passion is developed so much for them, that if left unsatisfied, will extend sorrows and if fulfilled, will surely bring about diseases. That is the force, which remains hidden in one, but gives rise to its impulses for the objects, and which embarrasses one more and more. Realising all these facts by meditation, one should practise restraint, and endure for its pains. By right knowledge, keep yourself adamant, and should not yield to temptation. Thus, weakness should be set aside with firmness.

(150)

Where from all pains in chain begin,
If known is that, well, face to face;
And checked, in full, its origin,
Sure, with fast pace, you move to grace.

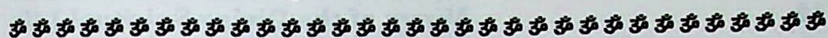
In the previous verse, it is said, 'Weakness has to be set aside', and for that pains of separation should be endured. What will happen then ? This is answered by this verse, 'Where from', etc.

A particular pain begins, because object of desire is not met with; but if it is met with, then because of greed, it is unreasonably used. There, other particulars of pain remain linked with the previous one. Further, craving, too is grown too

much. Its strain is also a pain, and then excess surely joins hands with diseases. They too cause pains. With pains, sorrows are hand in glove. So pain after pain experiences the one, who runs after material joy or pleasures. But one who practises restraint, and endures pains of separation; will know in meditation their origin, their source, the pleasures themselves. Experienced in excess, because by their pleasant experience, passion for them is grown so much, that it can never be satisfied; and unsatisfied causes more pains and sorrows. So this all realises the one, who leads spiritual life, and pacifies himself in spirit; rather than by running for the objects of pleasures, into the external world. He brings this truth face to face, clear in his consciousness; and then puts to check the origin or cause of pains, by restraint and right knowledge. Then, surely, with fast pace moves towards Godly grace, say, where he realises all fetters removed; and soul's bliss discovered, and consciousness-in-general realised, as one in all. This all in one, is blessedness.

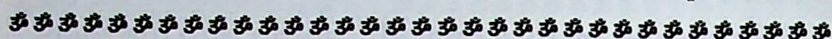
(151)

Give gap to recover,
From vice of things in use;
Got up undue fervour,
At end tends to confuse.



One should inspire oneself seeing into the facts, to practise restraint and purity; and for that pains of separation should be endured. But, what may one do, that passion, the force be not increased ? Answer is made thus : 'Give gap to recover' etc.

If things are used at will, at liberty, the force of passion surely increases, and increased passion becomes insatiable, because of its complications; and unsatisfied, it extends sorrows for one to experience. Therefore, one should keep reason alive to judge for himself, that when and in what manner, things should be used. If desire is very keen, and one judges that its fulfilment, does no positive effect for maintenance of health; then he should try to resist its impulse. Then he can escape from the vice of the things. What is vice of things? If they are unduly attached to, for their attractiveness, then one will make contact with them, over and over again, till they become vicious. So let their goodness be preserved, and passion be not developed for them. For that, one should give gap, interval in their use. One should try to resist its improper impulses, and not to fulfil for the intense growth of passion. Whenever desire is felt, if it is fulfilled, then passion will grow. If it is not necessary to fulfil, then it should be checked. This is gap. With this, power of restraint



will be increased, but judgement and mind should be kept sound; and so outward behaviour with others be quite seemly and normal. If desire remains unfulfilled, mind errs in judging others, and loses power to behave well. Thus, one should remain cautious about this fact. If, for a period of time, he behaves well with restraint, he will recover from the ills of passion; which had been previously grown too much. If passion is unduly grown, its fervour or, say, vehemence happens to be so intense; that it tends to perplex one, and confuses him not to judge aright—what is what—in respect of his well-being. So one's restraint is fruitful only in that case, where one lives life mindfully, and does not lose his peace amongst others. It should be supported by meditation and right knowledge, as has been indicated in many other verses.

(152)

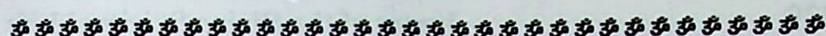
As one, into the world, at first, as a babe came,
Things, then, entered in him through the senses in part;
Through years gathered full in memory flashed inflame,
Which were null and void when was learning at start.

Now, one exercised restraint enduring pains of separation, and prevented excess of pleasures, inspiring oneself by right knowledge of truth of

the facts, gained by meditation. Then, what ultimate truth, meditation will make him realise for blessedness to experience ? These following three verses, shed light on this matter.

Things have no entity of their own, as we perceive them to be; they exist only in mind. They do not exist in themselves, as we know them. When one as a babe came in this world, he knew things through the senses in part, say, by perceptions of them separately. Eye perceived colour or light only, but not other constituents of the things. So ears perceived sound only, and skin or tangibility told us of touch and so on, but none of them told us about the things; which are understood by the mind, combining all in one or interweaving all in one. The senses told us particular qualities only, as sound by ear and colour by eye etc. It is mind or thinking process of it, which interweaves them all in one, and gives existence to be understood as a thing. Thus, thing is not known in itself. It is indescribable in itself. But once it came into being, even though through the efforts of a child for years together; they set one on fire with their passion, to make contact with them for pleasure. Seeing this truth in meditation by insight, one can forget them knowing

their futility, and become established in pure consciousness to be blessed. When child's learning was at start, they have, then, no existence even in his mind, and no existence of their own in his consciousness. So it is said, they 'were null and void'. So, if one feels this truth, then, they won't appear attractive or repulsive. They will be understood as consciousness, and one will feel them as conscious-ness. If one remains asleep, nothing is perceived, even though eye, ear, nose etc., remain open. They are not blocked or covered, but nothing is perceived. Nothing is understood of the external world, even by the mind in sound sleep, because then conscious-ness is inoperative. When consciousness gives its ray to all of them, they being awakened in wakeful state, perceive things and all others. Thus one sees in meditation the truth, that with consciousness being operative, things look existent, and its being inoperative nothing appears to exist. Then it is consciousness alone, which appears in the shape of things, and in the form of all mental states. Knowing thus, one feels purity of consciousness, and as one becomes established in it, one feels joy expressed of it, as in sleep. One is then understood as blessed, in oneself.



(153)

Presented in aspects things came into contact,
Instantly consciousness seems this and that in fact;
Do-well existence but becomes in-between,
Only for birth and death, for sorrows, for unclean.

Things are presented by the senses in their particular aspects, with which they are contacted, but consciousness gives them existence—consciousness which appears every moment new and new; or say consciousness itself seems as this or that thing, as has been said above. Aspects of consciousness of a thing as colour, sound, taste, smell and touch are clear; and consciousness itself, devoid of all particulars, is also clear to common consciousness, as in sleep. But interwoven state of consciousness, as thing is found in-between a thing; and, so who feels them, and perceives them, that conscious-self is also produced or appears as an in-between entity. Really they both—thing perceived-in-itself, and perceiver-in-itself are non-entity. They have no existence of their own, separate from the consciousness. But, whatever existence is felt in-between, is good-for-nothing; because this existence of some one is only ascribed by contact of the objects; which in themselves are nothing but consciousness. And consciousness appears every moment new and new. Whatever as a thing we perceive, that will

never last, that is bound to depart. Thus, one who assumes existence with them, is bound to birth and death. What one experienced once, that will never last. If that won't last, related with it, too will not last. So with new and new experience of others; new and new will be born their relative self. Who feels or knows, only consciousness in itself, will never be born or die, because he knows consciousness alone; but the others know particulars of it, changing and being destroyed in themselves. Because they are produced and destroyed, therefore, one with them becomes sorrowful. If once one's experience was pleasant, and when by the law of change, it becomes otherwise; one does not feel the same self, as had been experienced with the pleasant one. So is his death, and then rebirth, will give him another kind of experience. Even that won't be a lasting one. Thus one who knows his 'self', only with objective existence, and not in purity or simplicity of consciousness-in-general; he remains ever subject to birth and death, and sorrows; because objective or subjective existence is all unclean, say, it is impurity in consciousness attributed by ignorance; which covers pure consciousness. If something is understood as different or separate from consciousness; then consciousness is not pure, but

where everything or so called thing is understood as consciousness, and not other than it, then clean consciousness is realised. There one does not feel birth and death, here or hereafter.

(154)

Turned up never that our consciousness is unknown,
Here, nevertheless, mind to this and that is flown;
Seeking for excellence, once obtained, not content,
With whatever contained, in for ills to repent.

It is stated above, that things or objects are indescribable in themselves, and conscious self related with them, is also a momentary phenomenon. As experience of things changes every moment, so the 'self' related with them, is also understood as changing. Today one behaves with a child in a particular way, while behaving he is expressed in a different way; on other day when child is no more the same child, and he has grown a boy, or reached his youth; his father will be expressed otherwise, before him. He cannot treat him as a child. Change in one, as in child; decides the change in another, as in father of child. So we see daily, that things are not experienced, as they had been once. With their being differently experienced, the subject or 'self', in relation to them, is also felt changed. Though one may

remember, or identify himself the same, even then one cannot see himself the same; as regards his body, experience, knowledge of the world, or other many relative changes. Thus one's 'self' is vanished every moment. It is its death, but it is produced anew in another form, and with other name. So this is round of death and birth on a small scale. The same happens, as changed states are marked, e.g. childhood, boyhood, youth, old age etc., but every stage follows a one, and succeeded by another one. So ultimately, we experience dissolution of body, and in eternal history of consciousness; it will also be followed by rebirth, if one could not be established in pure consciousness. True, one cannot live without being conscious. Consciousness of what? Needless to say, that if one becomes conscious of objects, or related subject, then he is bound to be born and died; but devoid of subject-object relation, if one remains in consciousness alone, or say, in light of consciousness itself, it is never changed. This truth is clearly expressed in this verse, 'Turned up never', etc. Never it appears or happens, that consciousness remains unknown. As a burning candle illumines others, and itself does not remain in dark, but by its own light remains luminous; so consciousness which tells everything as existing, cannot itself remain in

dark. It does not require other light to become lit. Never it becomes annihilated, or totally destroyed, if objects are taken away from it. If it be so, say, if it may tend to be entirely destroyed in absence of objects; then one may wish ever to contact objects, for keeping his existence. But if without objects, we see it doing inhalation or exhalation in or during sleep, and many other functions being performed; which no one can consciously do, as for example, blood circulation, heart beating, stomach function etc.; then how we can say that, when we are not conscious of objects, then it is annihilated. If it is not annihilated, then we can see its immanent light or consciousness in purified mind; mind devoid of all binding entities as pride, ill-will, affection doubts etc., with its inherent joy as we see in sleep, or sound sleep.

Now, what is most required for the satisfaction of all beings is, uncovered light of consciousness. By giving this or that object, its light is undisputably understood, but when they are taken away from it, one feels its negation. There it is covered by ignorance, which is not to any one's choice. All feel its existence, in the light of consciousness. If it is conditioned with objects, as we evidently find, then all run for them to

discover it; even though that discovery may be for a moment. No objective consciousness remains for ever. Then time and again objects have to be given, and it becomes enlightened; and then one will feel one's existence, and be satisfied, or, else one remains restless. Also it should be blissfully or pleasantly experienced, as happened once, then one feels he is existing. But, what objective existence, or material joy will last for ever ? Therefore, such existence remains ever subject to birth and death. If one is rightly disciplined, and knows by meditation through insight; that consciousness is lit in itself, without objective relation, then never his consciousness becomes covered. So it is said, 'Turned up never that our consciousness, is unknown'. It remains ever well-known. Then no ignorance, say, spiritual nescience, has function of its own in covering its light. Only whose mind remains deluded with the objects, and ever keeps the objects in his mind; and remains dazzled with the objective light of consciousness, it can never see its purity. When objects are excluded, or desirable things are not met with; one does not feel objective existence, and supposes himself to be lost. For recovery it runs back to the objects. If one has realised pure consciousness by avoiding all want, and other conditions of worldly

relative existence, i.e. friend, foe, son, father etc.; he will then remain ever fearlessly established in consciousness. Consciousness in itself never disappears, or dies and so is never born.

Four-fold effort or energy to be put forth, for establishment in purity of consciousness, is suggested by the following verse thus :

(155)

An evil being reduced to a subtler state may run,
Don't be then slow to assail as true prize may be won;
With virtues take your stand, shifting as mind does go,
Vanishing as be observed they be made freely to flow.

As one is on seat or moving amongst others, some evil state may appear in his mind. Being mindful, seeing its futility one may crush it, but it does not mean, that it is perfectly destroyed. It goes to a subtler state. As a desire is crushed or dismissed, it may survive in memory, say, one may not forget its object for a long period of time; and thus from that state, this evil may impel one for the same object of desire. Now, it is on the part of a spiritual striver, that he may put forth energy, and remain alert, to forget even the object of desire. Further on, the same evil, even being forgotten its object, may change it to another one; say, to the elevated state of mind, and from there

to blank state or ignorance, where nothing is felt. But even in that state, pressure is experienced to revive the impression of the same object. This is not a blissful state. Consciousness is not healthy here, to know. If one may endure even there, with mindfulness, its constraint and pressure, and be not impatient to assume some existence, to alleviate them externally; but let them naturally by themselves vanish, then true prize of blessedness of consciousness is won. But during that period, constraint and pressure, remain ever to move the striver. Even it may induce sleep. It survives even there in the sleep, and from there, it impels one for the same object, after having come out from sleep. If one has to win true prize of peace, one must not retire from effort, to reduce the evil to nothing; even howsoever subtle state it may go, and destroy it perpetually. It requires perseverance with meditation, and right knowledge. So, the same way, as evil should be destroyed root and branch; the virtue should be produced and perpetuated. As evil goes to subtle state to survive there, so some virtue, such as contentment etc. even being produced; tends to disappear by the shift of mind, and by the counter-pressure of evil force. Then virtue requires to be perpetuated, by special effort of mind. Then is won true reward,

true prize. Thus four-fold effort is to :

(1) Crush the evil that is arisen.

(2) Crush it, so as it may not be produced again.

(3) Produce virtue and

(4) Perpetuate it, may it not vanish.

By this four-fold effort by degrees, all binding fetters will become destroyed; and then free consciousness will shine in its simplicity, joy and purity. This is called empty, free and joyful consciousness, and this as blessedness comes of, as final prize. As on seat, so one can do, while moving amongst others, and doing all acts.

(156)

True ! you are allured by something that looks pleasant,
Suffering it steady change does not remain constant;
Turning contrariwise that at length tends to die,
What's good that moment which stands its grace to belie.

Four-fold effort is not easily done, because one remains arrested in pleasant experience of the objects, contacted with one's senses. So how one may be free from this temptation, is suggested by this verse, 'True ! you are allured by', etc.

No doubt one is enticed by pleasant experience of the things, but, that being ever subject to regular change, looks nowhere constant. Then, what is,

once experienced as pleasant or graceful, surely it turns in the opposite direction, and may well be experienced as unpleasant. Thus its being pleasant ends, at length, in an unpleasantness. This is its death. Thus this idea is presented to mind, that a moment of pleasantness or pleasant experience exists, only to give false notion of it. Then, what good is this pleasantness, in which one remains ever arrested ? One should try to stir himself up, from this unnatural slumber of ignorance, to take the right direction of wholesome life, and lasting peace in soul.

(157)

All synthetic units of being are passed away,
With self-same those of 'self' leaving no trace of them;
Realising truth as this as insight holds its sway,
Casts off all impure things goes out of all problem.

Running after pleasant things, does not promote well-being. Rather, it may end in sorrows lastly, to experience. But how time may be passed? One cannot remain unoccupied for a long period of time, if pleasant pursuit is withheld. How time spared be sublimated ? Answer is made thus, 'All synthetic units', etc.

All synthetic units of one's being are passed away, and one's self identifying with them, too, never lasts. Even its trace is nowhere found. But this truth

must be realised by insight. In meditation, it will be clear to show the truth of all of them, there it holds its sway. As one realises this truth, he casts off all impure states of mind, as inordinate desires for the objects. These impure states are various doubts, anger, petulance etc., which create problem for a person. If all these states prevail in mind, one cannot live happy either in oneself, or in society. Serenity must be there in mind, to live normal life. For this, if one sees no other alternative, he runs after the same pleasures, without much thinking about the result. But if mind becomes free, from all these impure things, or evil states, without familiar contact of the objects; then one is understood as a delivered blessed soul, and that is quite practicable a thing; only by the realisation of the truth, and becoming established in free consciousness.



MINDFUL RESPIRATION Or PRANAPAN SAMRITI

Pranapan Samriti means mindful respiration i.e. performing the process of inhaling and exhaling with mindfulness. In the holy scriptures, inhaling is called *'Apana'* and exhaling is called *'Prana'*. In the body of a common human being, the process of breathing goes on without knowledge or even unknowingly as it flows during sleep. The mind of such a person trapped in worldly entanglements is always lost in his own affairs and he remains busy in other activities. He is not even aware of his breathing process. Of course, on brisk walking, or in a state of illness, when breathing becomes difficult and fast only then one may be aware of it. Otherwise, the self-consciousness conducts the process of respiration in all the living beings in the same manner in order to perform routine activities of the body. This is sufficient only to keep the wheels of life moving. But a spiritual striver, wishing to attain salvation (deliverance), should conduct the process of breathing with mindfulness during his free time after taking meals. With this, normal inhaling and exhaling will also result in blessedness. The body feels blessed only when inhaling and exhaling

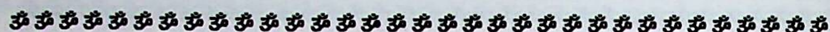
becomes normal. A man inhaling deeply but remaining entangled in mental tension, doubt and desire etc., bound by his self-interest and lost in his thoughts, does not find the time to exhale. The entangled and held-up breath gives pain and harms the body by making it sick. Similarly, for a person lost in thoughts etc. for a long time, if inhaling is short in a state of tension, selfishness, doubt and fear, but exhaling is long, it will cause pain to his organs and his physical health will deteriorate. In the absence of normal breath, the parts and inner organs of the body do not get enough energy to conduct their function completely. Blood does not circulate in a proper way in the organs. The body is deprived of the nutrients from the food consumed because the only power for doing all this work, i.e. carrying out food assimilation etc., is inhaling and exhaling. But this is not conducted properly because it is not known, in what type of fetters the mind is caught and is entangled in the vicious circle of numerous pleasures and pains. Again the mind is badly entangled in doubts and thoughts whether to do it or not and does not even find time to conduct the mindful respiration properly. Similarly, it is not known, in which bonds of affection, malice, ego, delusion, fetters etc. the mind is entangled and lost in thoughts of nowhere. It is self-

consciousness hidden inside alone that conducts the respiration only to maintain life. But even this process of entangled breath is sinful act which brings punishment in the form of disease and sorrow etc. A spiritual striver should personally test this reality as to how the respiration is halting, suppressed and difficult in a state of tension, doubt, fear etc. He will himself come to know of it and realise it. Whenever he is bound by tension etc. or by false desires, he should conduct a surprise test to find out how the respiration is being conducted, and then he will realise that it is not being conducted in a healthy and useful manner. It is sometimes short like an ant and sometimes extremely long like the period of sorrow and thus it flows while harming the organs. It prevents the proper digestion of food and smooth circulation of blood. So we have to remove this defect through mindful respiration so that all the inner organs of the body acquire energy from it to conduct functions of the body properly. But this will be possible only when the mind, too, is healthy. A healthy mind means a mind free from fetters which conducts mindful respiration. The mind will be free from fetters only when it is free from the concept of joys and sorrows and from doubt, lust, anger etc., and also when it is free

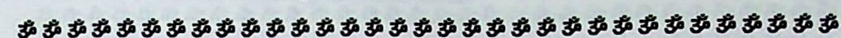
from the thoughts of pleasures and pains of the past, present or future. So much so that one should continue with mindful respiration uninterruptedly despite joys and sorrows or other fetters. This will enable all the parts of the body to acquire energy from respiration and make the body healthy and bring mental happiness. The method of conducting systematic mindful respiration is as follows :-

First of all one should sit in a state of ***Padmasan*** (lotus seat) while keeping his head, neck and spinal cord erect and start inhaling and exhaling mindfully remaining steadfast. If, initially, it is painful to sit in ***Padmasan***, (lotus seat), then one may sit in any other convenient posture while keeping all the parts of the body erect as mentioned above. If one feels pain in knee joints, he may sit in a chair with legs dangling below but his spinal cord should be kept erect as advised above. However one should keep on trying to sit in ***Padmasan*** (lotus seat). While doing so, one should keep a table in the front for support to avoid fall under the influence of sleep. It is not advisable for a healthy man to sit at a higher place while breathing mindfully as there is the risk of fall under the influence of sleep.

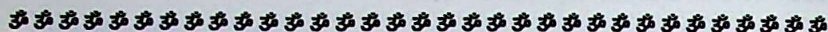
In this way, while on ***Aasan*** (seat) one should be fully aware when he is inhaling. The spiritual striver should be fully aware of the time consumed in


inhaling and similarly while exhaling. Awareness should be constant for the whole duration of inhaling and exhaling. One should not be without this awareness even for a single moment. When one is not aware of one's breath, it means the mind has slipped and has gone away to entanglements elsewhere. Instantly, one should alert the mind, remember and revert back to mindful respiration. One should be fully aware of inhaling and exhaling. He should mindfully draw the breath in and then release it. Mindfulness should not be allowed to lapse even for a moment. This, by power or energy is the only infalliable method to control the mind. Thus, he should not wilfully try to prolong the breath nor shorten it nor stop it. One should not try to interrupt and should let the breath flow in and out, howsoever long or short in itself it may be. But inhaling and exhaling should be conducted mindfully. He should not be unaware i.e. he should be fully aware while inhaling and exhaling. He should not be distracted by the comfort of sloth and sleep. Mindful respiration should be uninterrupted.

Now slowly and slowly, while mindfully inhaling and exhaling, mind's attention should be shifted to the body. One should inhale and exhale while observing all the inner organs of the body one by one. Similarly one should feel the stomach full of


food while inhaling and then exhale while feeling the full stomach. Similarly while feeling about the stomach, keeping the mind fully awake, and after watching it for a short time one should conduct mindful respiration. Similarly one should shift one by one to other inner organs like liver, gall bladder, big intestine, small intestine, kidneys, bladder, lungs, heart and brain etc. and mindfully inhale and exhale while feeling them. The mind should be engrossed in this process so completely as to fully forget about the world and all worldly affairs. Then he will be busy in providing full energy to the body. One should keep on inhaling and exhaling while being aware of all the other parts of the body. He should inhale and exhale twice or thrice keeping awareness of each part of the body by turn. In this way one should continue to do so for half the time he intends to sit and carry on mindful respiration by keeping aware of the organs in the body. It means that he should give half the time that he wishes to devote for this mindful respiration, and inhale and exhale while keeping aware of all the organs of the body.

Here it is very important to remember that while feeling about the organs of the body, the breathing process should not be delayed i.e. one should not be so engrossed in feeling the organs as to delay the breathing process.



Now, if half the time to be devoted is over, he should start forgetting the body i.e. he should inhale and exhale without feeling the body and he should let the body and its inner organs go out of his mind. In this way while one has spent some time in inhaling and exhaling, the mind will start activating. Sometimes with the remembrance of the child its view will be produced and sometimes of others. The mind may thus get entangled. In this state, the respiration will either be halting or be conducted unknowingly. At such an occasion, one should realise the fact that he had sat for the process of mindful respiration and not for thinking anything else. It is not the time to think about worldly worries. One should start the mindful respiration instantly and forget children etc. If the understanding is awakened through mindful respiration, then children etc. will automatically be forgotten. If the mind remains entangled in the children etc., the respiration will be conducted unaware and unknowingly as the mind can do only one thing at a time. One should mindfully observe one's respiration and give up (renounce) everything else at this occasion. Mind will never remain idle and if your mind is engrossed in mindful respiration, it will not let any other thing crop in. Just as he has ignored the view of the child through mindful respiration, accordingly he must



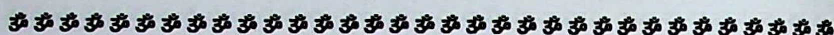
practise the avoidance of the evil of doubt, lust, anger, wrath, sloth etc. that dominate, the mind and distort the breathing process. Thus he will be accustomed to pure breathing. After this, if one is reminded of worldly pleasures, he may get entangled in ***Raag chit*** (Mind with affection). Recollecting the worldly pleasures, he will then forget the breathing process. Instantly, one must become alert and should be so engrossed in mindful respiration that worldly pleasures should disappear from the mind. Similarly, a pain-giving thing may also entangle the mind and in such a state, again, the above mentioned method should be adopted i.e. one should be engrossed in mindful respiration and bid farewell even to ***dwesh chit*** (Mind with malice). Similarly, one may be lost in attachment, or in sorrow etc. In such a state of mind with delusion, one must not give up inhaling and should come out of the mud of attachment through mindful respiration. Thus, anything that entangles the mind would distort the respiration. If one does not let it be distorted then all false attachments and fetters will be automatically avoided. It means mindful inhaling and mindful exhaling. If one keeps on concentrating on mindful respiration in this manner, then all the evils or fetters like attachment, aversion, delusion etc. will have no opportunity for their manifestation in the mind.

Similarly, if the mind is entangled in worldly pleasures, it will lose awareness of respiration and won't come to know about inhaling and exhaling. If the respiration is mindful, one will forget the worldly pleasures and respiration will be pleasant. The same is the case with the pain. If one becomes worried with sorrow, then one loses awareness of respiration and if the respiration is mindful, one will forget the sorrow too. In this way, one must howsoever try to devote as much time as one can to this process of mindful respiration i.e. from one to three hours and then keep on increasing it as per his strength. Then it will bring greater benefit rather than harm. Afterwards, whatever time remains after necessary physical activities, it should be devoted to the mindful respiration. If the mind is idle, it will indulge in wasteful activities. But if the food has been digested and one feels light in the body, then it is better to sit in meditation. It is most important to free the mind from all the fetters mindfully with knowledge. If one can be free from these fetters through knowledge he can carry on mindful respiration on other occasions too. When one entangles his mind in self-interest, these fetters will grow strong and if one realises the pettiness of this self-interest, fetters will disappear and salvation is natural. One must forcefully get freedom from these

fetters through mindful respiration. However if one knowingly turns away from these fetters, then it does not matter even if the respiration is carried on unknowingly or unawares. But one must not sit for meditation before five or six hours after meals till the food is fully digested because it is not beneficial. However, either one may sit for mindful respiration immediately after taking meals or after taking some rest after meals depending upon his convenience.

This is the detailed description of mindful respiration. The spiritual striver can, thus, practise it mindfully without any doubt or fear after understanding its technique of conducting it in detail. Even if the doubt persists, one must not worry. One should start with whatever one has understood after study of this chapter or one should clear his doubts by talking to someone experienced. By doing this exercise at the proper time, one shall understand its technique without any doubt. In solitude, this exercise is a blessing in itself. But one should keep on reading this chapter carefully again and again. Then he will understand everything about what he has to do for this mindful respiration.

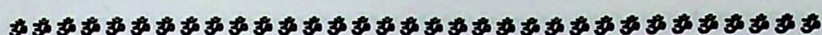




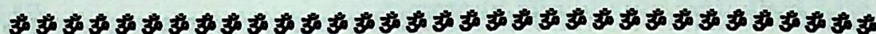


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This is the sixth spiritual book, and the first book in English written by respected Swami ji.

Other five books written by Swami ji in Hindi and already published by the Divine Devotees are as follows :

- Adhiatmik Jeevan Padyawali with Vyakhya. Vol. I & II.
- Explanation of some important spiritual and philosphical terms used by Swami ji in Adhiatmik Jeevan Padyawali.
- A collection of spiritual discours+es during satsang by Swami ji—Vol. I & II